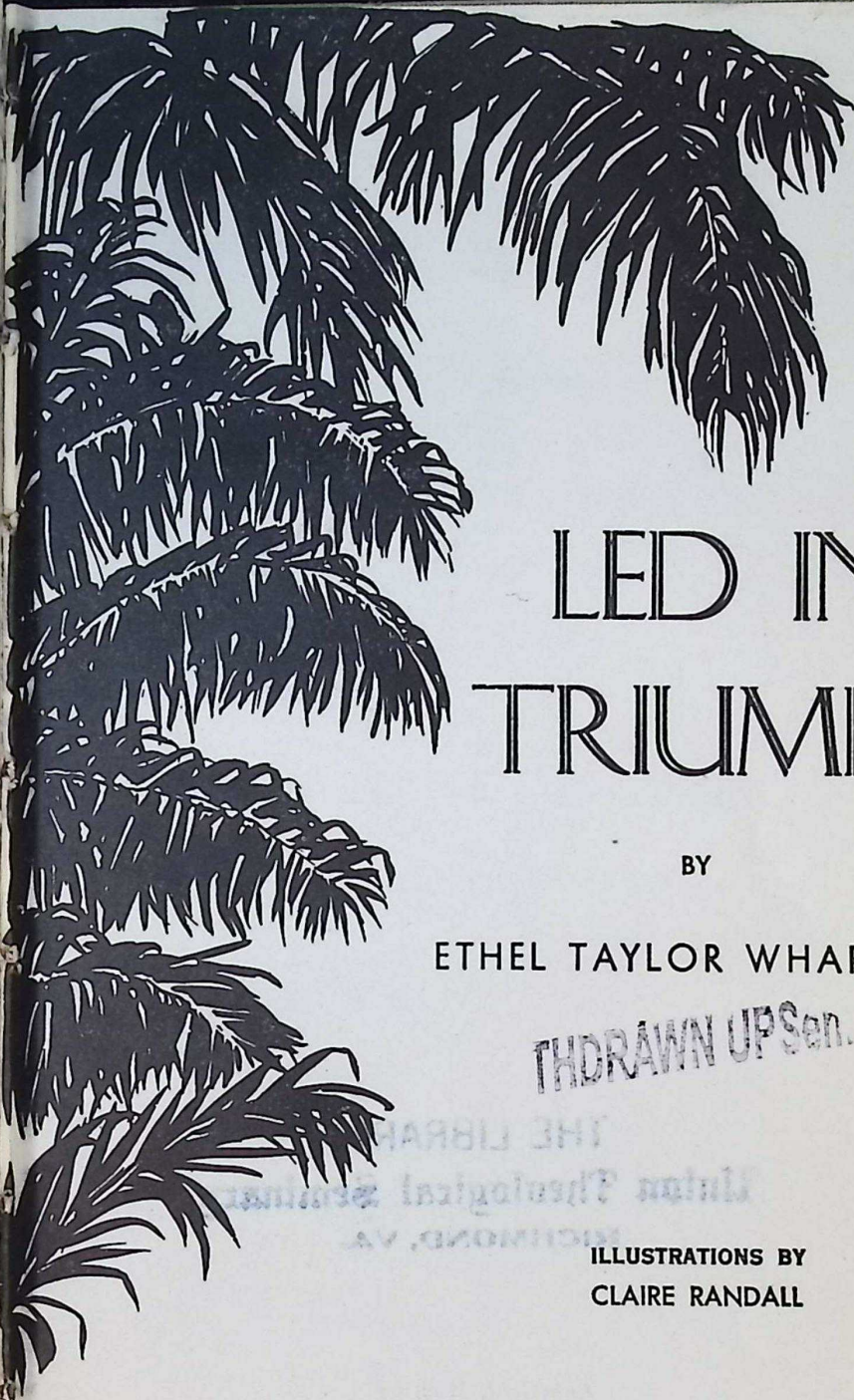


LED IN TRIUMPH

BY

ETHEL TAYLOR WHARTON

3625



LED IN TRIUMPH

BY

ETHEL TAYLOR WHARTON

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ILLUSTRATIONS BY
CLAIRE RANDALL

BOARD OF WORLD MISSIONS



PRESBYTERIAN CHURCH, U. S.

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SIXTY YEARS
Of
SOUTHERN PRESBYTERIAN MISSIONS
In The
BELGIAN CONGO

*"Thanks be to God, who in Christ always
leads us in triumph, and through us
spreads the knowledge of Him everywhere."*

II CORINTHIANS 2:14 R.S.V.

Gift Bl. Wolf Mission

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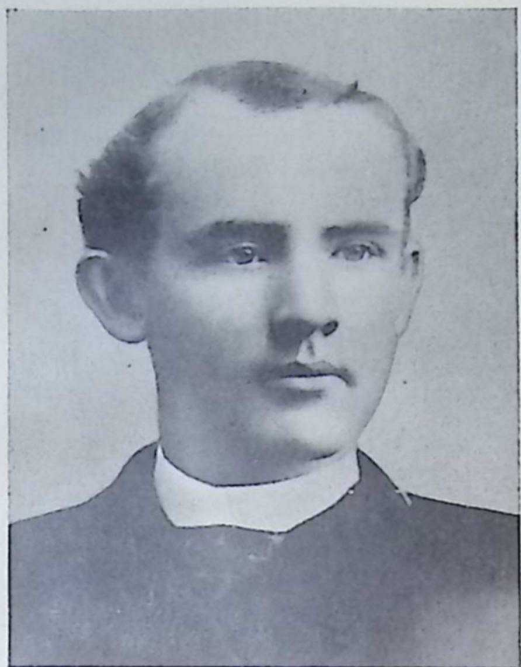
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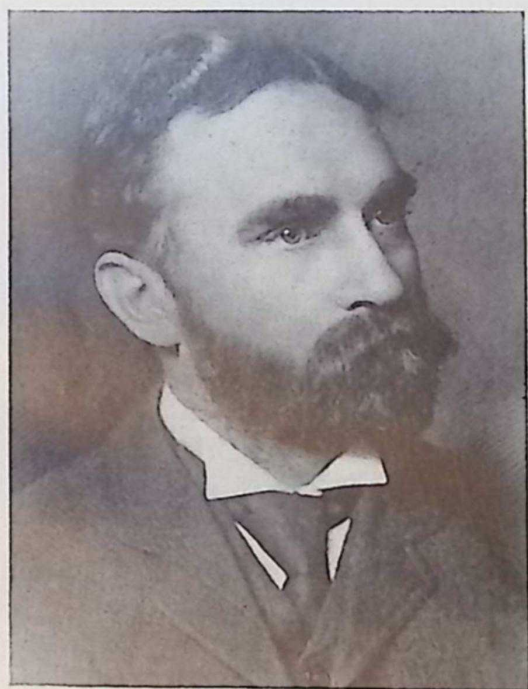
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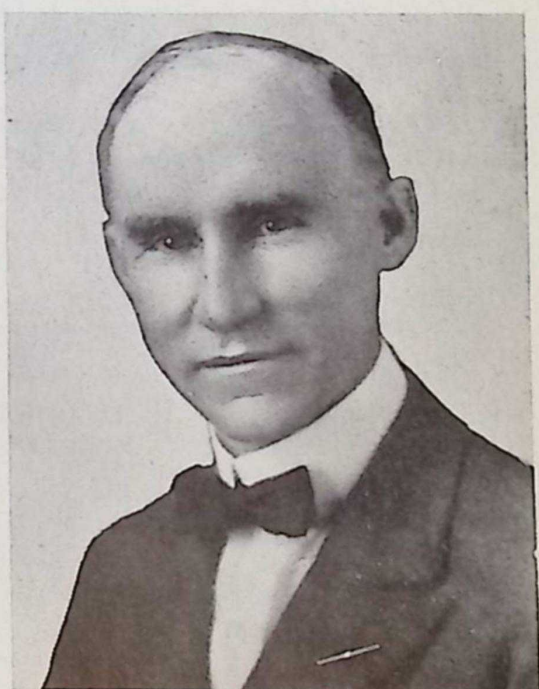
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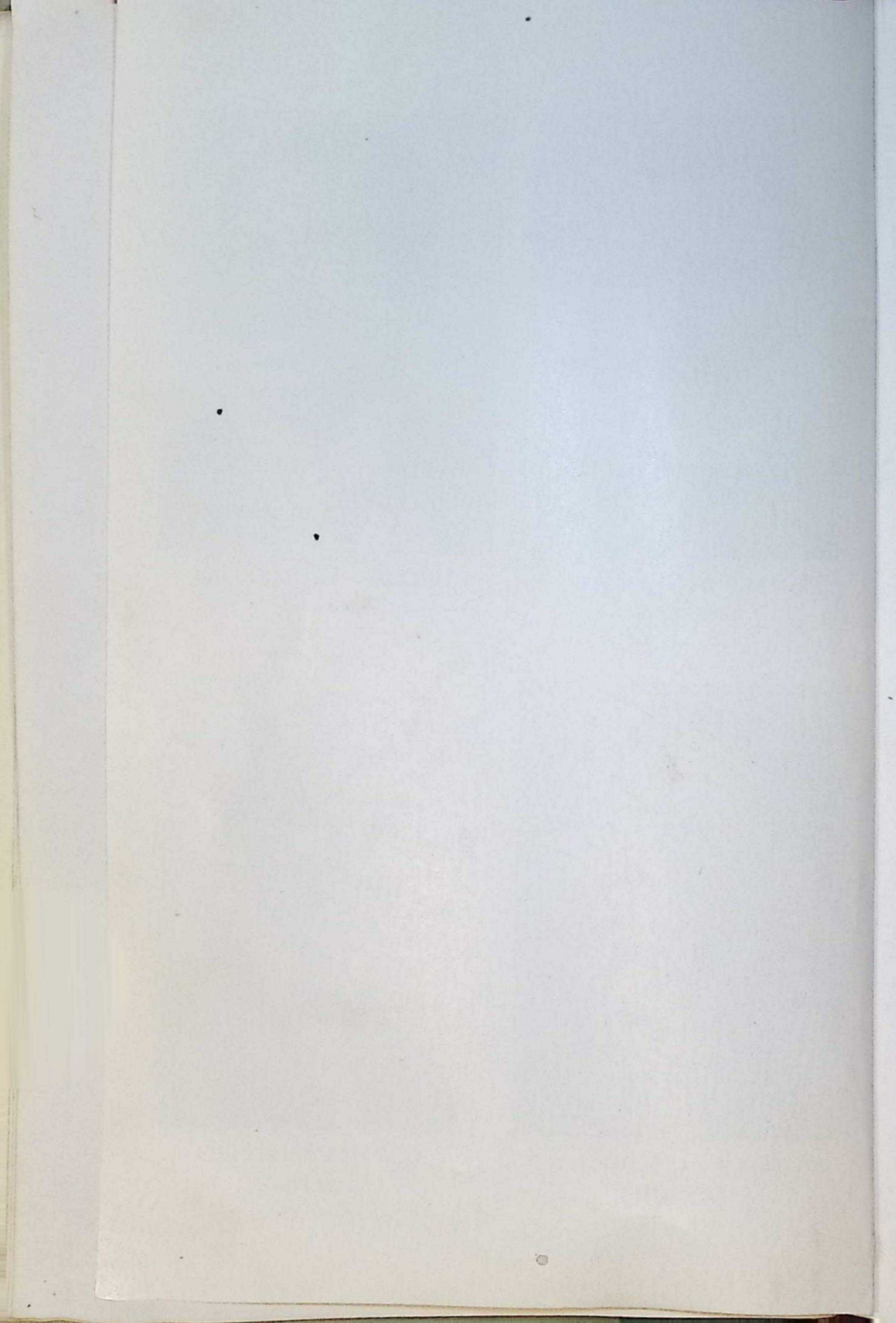
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FOREWORD

Africa is known as the Dark Continent. Land of primitive mystery, long by-passed in the march of civilization, it presents a special challenge to the Church which has been commissioned to preach the Gospel to every creature. If

Led in Triumph is the story of our own endeavor to dispel that darkness and set the lamps of faith aglow in the very heart of the continent. Missionary history affords no narrative more absorbing. It is a record of a great faith, issuing in a great resolution, carried forward against great obstacles, accompanied by great sacrifice, and crowned by great achievement.

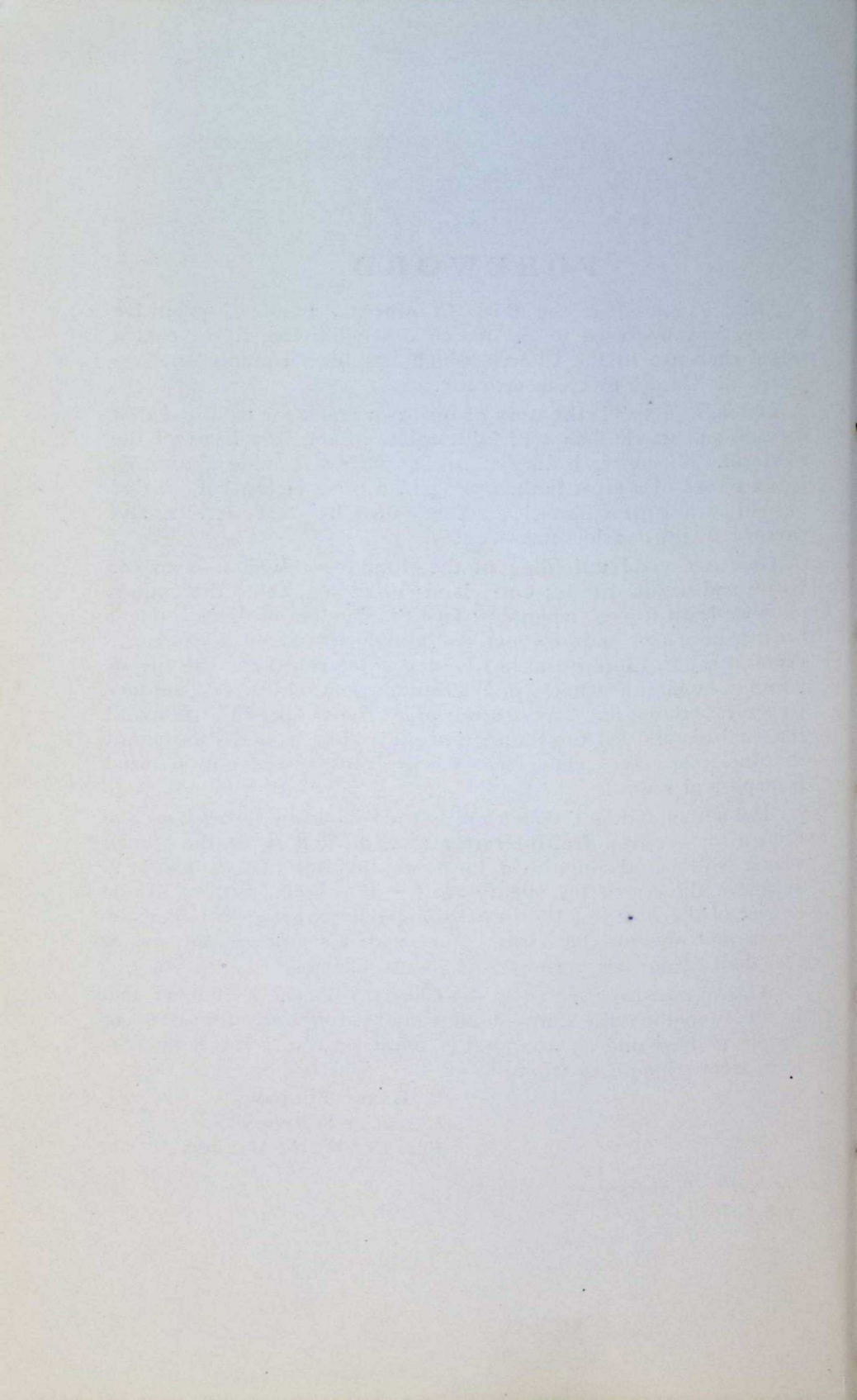
Here is a vivid unfolding of the drama of Missions—men see visions and dream dreams; enter lands unknown; chart the courses of rivers; learn strange languages; face the dangers of disease, death and hostile tribes; endure loneliness and heartache; win the confidence of chiefs; capture the hearts of pagans; transform the life of a region; establish schools and hospitals and churches; conquer ignorance, sickness and superstition; plant the Gospel in a thousand communities; and lay the foundations of a church—and throughout the whole story the ever-present Christ leads steadily on to final triumph and reward.

The author, Ethel T. Wharton, is widely known throughout the Church for her own fruitful career as a missionary to the Congo where, with her distinguished husband, the Rev. Dr. Conway T. Wharton, she served for twenty years. The book, written at the request of the Board of World Missions, reflects her own rich experience, and presents the African story with a vividness and insight that derive from her personal life in the Congo.

This volume is presented to the Church with the confidence that it will strengthen the faith of all who read it and stimulate our people to new undertaking in the name of our great King who leads from triumph to triumph.

C. DARBY FULTON
Executive Secretary
Board of World Missions

Nashville, Tennessee
May 3, 1952





I

THE FORERUNNER

1886 - 1888

"God has a plan"

—DR. WILLIAM R. SUMMERS, 1888.

IN the summer of 1884 a man with a dream met a man with a call.

The man with a dream was Bishop Taylor of the Methodist Church; his dream, the establishment of a chain of self-supporting mission stations across Africa.

The man with a call was William Richard Summers,—called from the life of glamour and applause that was his as a gifted artist in legerdemain before great British audiences, to a life of service for his Lord.

Seven years elapsed between the morning when Summers left his room in London after a sleepless night, sold his magician's equipment at a pawn shop to start life again on God's plan, and the day he met Bishop Taylor. These had been years of struggle and indecision, of successful service with the Salvation Army in Philadelphia and Atlantic City, of study in Pennington Seminary and, after a final recognition of his call to be a medical missionary, years of study in the Medical College of New York where he received the degree of Doctor of Medicine in March, 1884.

His meeting with Bishop Taylor early the following summer solved the problems of them both. In Dr. Summers, Bishop Taylor found the man to superintend the establishment of his Africa venture, and in the undertaking Dr. Summers found a challenge to the full use of his long and varied training.

Little is known of the recruiting and sailing of the intrepid group that set out on an unprecedented attempt,

Led in Triumph

but we know that February of 1885 found them at Loanda in Portuguese Angola. From the day of landing the little party was on its own. Dr. Dowkoont, writing in *The Medical Missionary* of June, 1909, says, "He (Dr. Summers) never took one dollar from the Missionary Society from the day he landed in Africa until he died."

Leaving the little band at Loanda, Dr. Summers went alone four hundred miles into the interior to Malange and then returned to the coast, fixing the sites of several stations. After seeing the rest of the party established in their work he went with two colleagues to open a station at Malange. He won the confidence and affection of the Africans and their grateful gifts were sufficient to support him and his fellow missionaries there.

Early in the latter half of 1886 Dr. Summers decided to venture farther inland to the northeast, with Luluabourg, "the station of the Congo Free State in the Kasai," as his goal. African friends in Malange provided him with thirty-six carriers loaded with gifts to supply his needs on the journey, and with these he started into the unknown. After many weary days, "one hundred marches of six hours each," he reached Luluabourg in December, 1886.

Smallpox was raging in the village, so he found both an immediate task and a means of reaching the hearts of the people. By isolation and proper care the lives of many were saved. Of his arrival there he wrote, "My heart was overwhelmed at the reception of the Bashilange (Bena Lulua), all anxious to learn, with some knowledge of God, want to know about everything."

The Forerunner

In a letter dated August first, 1887, he referred to his good health, the warm welcome of a neighboring tribe just visited, the continually expressed desire for a missionary teacher. He seemed triumphant over every circumstance. "I find the great loving heart of Jesus just as near if not nearer than in America or Europe. His love, 'I am with you always', tones down all annoyances, makes loneliness companionable and converts despondency into lively hope."

But by the beginning of the new year the picture was becoming a somber one. Illness laid a heavy hand upon him. Exposure, poor food, lack of care, and loneliness, all aggravated the disease. He received no help nor sympathy from the few officials on the Post. In his diary he gratefully recorded a gift of two eggs from a poor african girl. In late March, 1888, he wrote, "I am broken down in body. God has a plan, I do not know it, but He will work out the right thing in the end. I am knowing more and more of God and can trust Him more every day."

The last entry in his diary records his decision to try to make his way overland to Luebo and thence to the coast. "If I am to die I would rather die in the arms of my two poor black boys . . ." With his "two poor black boys" he began the journey which was never completed. His devoted "boys" carried his body back to Luluabourg and laid it in an unmarked grave.

Three and a half years later, Samuel N. Lapsley on his way to Luluabourg, wrote in his diary, "About ten o'clock we passed the thicket of bananas which marks the deserted town of Chinyama where Dr. Summers died (May

Led in Triumph

25, 1888) on his way back to England and health. It makes me sad every time I think of him, that so brave and good a man should have been taken away with his work only begun, and not able to go on without him. The people loved him very much and talk about him as if it had been yesterday that he died."

Yet we are constrained to believe that his work did go on. He was but the first of many who were to lay down their lives as they sought to take the story of the love of God in Christ to the people of the Kasai valley. We shall never know how much Lapsley owed the warm welcome he received from the Bena Lulua to the witness of the Christian life Dr. Summers lived so simply and kindly among them, nor how much the desire to know more of the Christ who inspired such a life led them to migrate to Luebo and settle near the Mission there.

The story of the carrying of the gospel to the Kasai is the story of the American Presbyterian Congo Mission (A. P. C. M.). It is recorded here with the prayer that the Congo missionaries may find new inspiration and courage from the lives of those who have preceded them, and that the Presbyterian Church in the United States may find in it a fresh challenge for devotion to its World Missions task.



II

THE PIONEERS

1890 - 1892

*Come, bless our God, who through the years
Will lead us on our way;
With Him we march through calm and fears,
Triumphant in His Day.*

A. P. C. M. JUBILEE HYMN
L. A. McMURRAY

To those who have always thought that the pioneer missionaries of our Church, Lapsley and Sheppard, were the first to preach the gospel in the Kasai valley it is something of a shock to learn that they did not set out for Africa until nearly two years after the death of Dr. Summers near Luluabourg.

The first General Assembly of the Presbyterian Church in the United States meeting in Augusta, Georgia, in 1861 had directed "the longing eyes of the Church especially to Africa and South America as suitable fields for her missionary endeavor." Dr. John Leighton Wilson, secretary of the foreign mission work of the Church from 1861-1877 and for nine years more secretary emeritus, kept the needs of Africa constantly before the Church until his death in 1886. But interest in opening an African mission grew slowly and it was not until 1889 that the Executive Committee of Foreign Missions was instructed by the General Assembly to "establish a mission in the Dark Continent as speedily as possible." (2)

At that time a young Negro minister, William H. Sheppard, graduate of Stillman Institute in Tuscaloosa, Alabama, had for two years been seeking appointment as a missionary to Africa. No action had been taken because it was felt he should not be sent out alone and there was no other applicant for that field.

During those same two years (1887-1889) Samuel N. Lapsley was a student in McCormick Theological Seminary in Chicago. He had "thought much of his duty to (3)

Led in Triumph

become a foreign missionary and there was in his mind an inclination toward Africa as the worst field and the most needy, hence the one calling most loudly for help."¹ Learning of the action of the General Assembly in 1889, and being willing to give himself to the Africa work if it were God's will, he wrote the Executive Committee of Foreign Missions in August asking to be sent as their missionary to the Congo Valley in Africa.

The two young applicants were invited to meet with the Executive Committee in Nashville and after the interview they were duly appointed the first missionaries of our Church to the Congo. A Memoir written many years later recorded Sheppard's recollection of this meeting.

Many questions were asked of the two young men concerning Africa. The answers were vague for neither knew much about Africa except that it was a "Dark Continent." After fervent prayers by the members of the Committee and the holy benediction upon them the young men parted to meet in New York City and sail for England.

At the time of appointment Sheppard was twenty-four years old. Born into a poor Negro home near Waynesboro, Virginia, he had been taught from early childhood the Christian ideals of his parents. "Not only reverence for God but service to mankind was taught at the family altar. . . . A favorite pastime was to wander to the creek nearby and bring home crawfish and minnows and these helped supplement the scanty meals."² As he grew older

¹Life and Letters of S. N. Lapsley.

²Sheppard—Autobiographical Sketch.

he helped his father in the garden, ran errands for the white neighbors and sought other chores to help eke out the family income.

He received his earliest schooling in a log house on the edge of the village, used as a church on Sundays and a school during the week. Later, while he was in the employ of a dentist, Dr. S. H. Henkel, of Staunton, Virginia, Mrs. Henkel taught him at night after his day's work was done. At about fifteen years of age he went to Hampton Institute in Hampton, Virginia, where he remained for three years. He then returned to Waynesboro where he applied to be taken under care of Presbytery as a candidate for the ministry and to be sent for training to Stillman Institute at Tuscaloosa, Alabama. He was accepted and was graduated from "Stillman" in 1884.

After his ordination in Tuscaloosa, Sheppard served a church in Montgomery, Alabama, for three years and then in May, 1887, accepted a call to the Harris Street Church, Atlanta, Georgia. It was here that he felt strongly the call to missionary work in Africa and began the correspondence with the Executive Committee of Foreign Missions which finally resulted in his appointment together with Lapsley in the fall of 1889.

Lapsley was twenty-three at the time of his appointment, an honor graduate from the University of Alabama with a B.D. degree from McCormick Seminary in Chicago. We find a vivid picture of him in the Memoir published with his *Life and Letters*.

He was essentially a scholar, showing innate refinement

Led in Triumph

and high culture. He enjoyed and made others enjoy social and home pleasures and recreations, all the games and merry-makings characteristic of a really happy home life. The surface of a deep and singularly consecrated life was rippled over continually with a genuine appreciation of all that was happy and mirth-provoking.

From boyhood he was deeply religious and interested in the spiritual welfare of those around him. Of his work in the Washertown Mission in Anniston, Alabama, during the summer and fall of 1889 we read, "For the first time in the lives of the poor people of that spiritually neglected locality there came into their homes, ate at their tables and walked with them on their streets one who bore the manifest image of the Lord Jesus. He did not have the traits to influence the poor and the low, but he did influence them everywhere because he gave himself for them."

Such were the two young men charged with a task the magnitude of which is indicated by their instructions:

1. To find a site, preferably in the Congo Free State, far enough from other missions to enable us to open a wholly independent work.
2. To find a healthful location in the highlands but not too distant from a base of supplies.
3. To work among a population large enough to constitute a good mission field and using a language which is widely current.
4. To present to the Committee an estimate of the needed missionary force, an estimate of expenses to be

incurred in opening the work and of the cost of maintenance.

No pains were spared either by the Executive Committee or by personal friends to make easier the path that lay ahead of them. President Benjamin Harrison gave them letters to American ministers abroad. Friends provided introductions to men of influence in Brussels and London. Foreign Mission Boards in New York and Boston gave every possible aid and information. Lapsley was given access to the diary and letters of Dr. Summers who had lived as a missionary in the Kasai valley for eighteen months. Dr. H. Gratton Guinness of Harley House, the great mission center in London, invited them there for their stay in London. They sailed from New York on February 26, 1890.

There are two significant sentences in Lapsley's first letter home written on the day of their sailing. "Well, I must find Sheppard for prayers." Prayers together each day seem to have been a loved and sustaining practice for them both. Later, in his grief at the death of his missionary companion, Sheppard was to mourn, "No more kneeling together in prayer!" The other sentence ran, "The pilot dropped off leaving us to the lighthouse above,—the sun by day, the moon and stars by night; I thought that my piloting henceforth must be from the lights above." Lapsley never lost that sense of his Pilot Above. "What a chain of Providences. . . . According to the good hand of my God upon me. . . . It seems to have been ordered by

Led in Triumph

Providence. . . . marvelous Providences. . . .”—such expressions run like a golden thread through both letters and diary.

The first of these “marvelous Providences” was manifested in a friendship formed on shipboard with Mr. Brodie, a Scotch Presbyterian elder whose home was in London. Mr. Brodie took a keen interest in the young missionaries and upon their arrival in London introduced them to Mr. Robert Whyte, head of the large wholesale and exporting firm of Whyte, Ridsdale & Company. Mr. Whyte, who was an eminent Presbyterian layman with a son serving as a medical missionary in China, offered the services of his firm in the buying, packing and shipping of needed supplies for the new Congo Mission. He also introduced Lapsley to one of the London banks and showed him many kind personal attentions. For more than thirty years the firm served the American Presbyterian Congo Mission as a faithful and unselfish agent, and Mr. Whyte was a true and personal friend to all the missionaries whom he met, entertaining them in his home, visiting those who were ill in London hospitals, showing them countless thoughtful courtesies. Not a missionary from 1890 to 1920 that does not remember Whyte, Ridsdale & Company with gratitude.

At Harley House in London our pioneers found a party preparing to sail for the Congo and from them received much practical advice and assistance in outfitting for their work.

On March twenty-first Lapsley went to Brussels in response to a letter from General H. S. Sanford who had

secured for him an audience with King Leopold II. His account of the audience and his impressions of the king are of particular interest because of the part another great missionary of our Church, Dr. William M. Morrison, was to play thirteen years later in bringing the atrocities of King Leopold's regime in the Congo to the notice of Europe and America.

I was ushered into a great room and heard a kind voice from the middle of it, "good morning!" After a respectful bow I advanced and took the hand extended to me. He said, "You asked to see me?" I told him my business, whom I represented, the Presbyterian body in the United States, what I meant to do, and our plan of working with a combined white and colored force.

He warned me of the entire rudeness of the country, commended our plan of beginning on a small scale, until the tide comes in on the completion of the railways, then enter on that tide. "The Congo has a future," he said. "I cannot believe that God made that great river, with its many branches all through the land, for any lower purpose." . . . He warned me of the danger of wine drinking in Africa. About my location, he recommended the Kasai.

The king asked my age and said he was glad I had begun the work of Christ so soon. I quite forgot he was a Catholic or a king when he spoke with so much apparent sympathy of my mission. After half an hour's talk . . . he said he felt sincerely, warmly interested in my mission, and was glad to see a young man show so much courage, enterprise and Christian pluck.

I wonder at his kindness and freeness in talking with me and questioning me, for I was not well dressed nor courtly in manner . . . and I wonder now how God has so

Led in Triumph

changed the times that a Catholic king, successor to Phillip II, should talk foreign missions to an American boy and a Presbyterian.³

On April 18, 1890, Lapsley and Sheppard sailed from Rotterdam on the Dutch trading vessel, *Afrikaan*, in company with a pleasant party of missionaries representing the Swedish Mission, Congo Bololo Mission, and the American Baptist Missionary Union. None of these missions had ventured to extend its work beyond the beaten track along the Congo river proper. Of the voyage Lapsley wrote, "Our party is a pleasant one indeed. . . . Our prayer meetings are quite refreshing and the other passengers are asking us to come and hold them where all can sing."

With the landing at Banana Point on May 10, 1890, there began a new and colorful life, each day filled with activity and new experiences. The tragic side of missionary life struck home as their Swedish friends were met upon landing with news of the death from hematuric fever of a young lady of their mission. She had just completed her first term of service and was starting home to be married. A few days later at the end of a ninety mile voyage up the Congo, they stood reverently among the graves of pioneer missionaries buried at Underhill, near Matadi. "A sacred spot," wrote Lapsley in his diary, little dreaming that in less than two years he too would be resting in that "sacred spot."

³Life and Letters of S. N. Lapsley.

The Pioneers

In Boma, about fifty-five miles upstream from Banana, they called on Governor Coquilhat, the official head of the Congo Free State. He received them graciously and allowed them to study his maps from which they got valuable details about the regions they hoped to explore.

They quickly caught on to the *Lingua Franca* used all along the lower Congo,—Kru-boy English, an uninflected mixture of English and French with which the Africans often answered even when addressed in their own tongue. They were fascinated by the improvised songs of boatmen and porters with their marked rhythm and weird tones. The kaleidoscopic scenes in the streets of the capital were endlessly interesting. Strangest of all was the sound they heard one day rising above the medley of voices in the market filled with haggling, fighting and drinking,—an unmistakably African voice raised in English song,

not one day of service given,
lay no trophy at His feet.

They found that the throngs of imported workmen, Kru-boys, Accras, Kabindas, Liberians and Sierra Leon men, raised a live issue among Christian men in the Congo. "If they won't work, or are rebellious, or insolent, shall they be coerced with the lash? Mr. Weeks says, 'Yes'. Mr. Clark says, 'No. It is wrong!'"⁴ This vexed question followed our pioneers into the interior and on to their own station. Sixty years later the lash is no longer a problem, but the problem of the African workmen still abides.

⁴Ibid.

Led in Triumph

Nearly six weeks were spent at the English Baptist station of Tunduwa⁵ with frequent trips back to Boma and inland to M'Palaballa, an American Baptist station on the lower Congo, as preparations for the inland journey were completed. Association with experienced missionaries on the two stations gave them valuable insights into ways of living and traveling, and into missionary work. Here too they "made the acquaintance of that notable character in these parts, *African fever*"⁶ and became conscious of its constant threat. Both were weak from a severe attack when they finally set out on the two hundred and thirty mile trip overland to Stanley Pool on the seventeenth of June.

A month was consumed in this caravan journey, "A long tramp, fourteen days of actual marching, and quite a while to wait half way." En route they became experts in the mode of travel which not only they, but all travellers in Congo must follow away from railroad and rivers, —a travel pattern which was to remain universal and virtually unchanged for the next thirty years. Camp was broken after a hearty breakfast before dawn. The box men, laden with tent, beds, provisions, barter goods and other essentials for the path, trotted off down the narrow trail, their heads and shoulders bobbing up and down above the tall grass or becoming quickly lost among the trees and undergrowth of the forest. Behind them came the hammock-men, carrying two men at a time, the canvas or vine-woven hammocks swung from tight, but strong,

⁵Tunda.

⁶Malaria.

palm frond stems. One rode in the hammock when the going was good, but walked up the hills, through sand, and down the precipitous inclines. The carriers lightened the way with songs, now improvising upon the events of the journey or the prowess of their employers, now chanting the songs of their fathers in words so archaic they no longer knew their meaning. Always there was the sibilant buzz of rattles carried in the hand or tied below the knee, and the rhythmic patter of bare feet on hard ground.

The trail was usually picturesque but hard, oftentimes a narrow ditch-like path scarcely a foot wide bordered by high grass, up precipitous hills, down into deep forests, past beautiful streams, over bare, rocky mountains. The heat increased as the sun rose higher and the stop for lunch and a midday rest was always welcome. The afternoon stage was shorter as camp must be made before dark. Some nights the little caravan made a lonely camp beside a stream; once they joined camp with a traveling State officer and listened, fascinated, to his story of a visit to Tippo Tib, the once notorious half caste Arab slave trader who later became an ally of the Free State Government.

A happy night and early morning were spent with the missionaries at the American Baptist station of Banza Manteke, where, as at Lukunga, the half-way stop, they were impressed with the soundness of the work done. The unusual success of both these stations was attributed to the concentration of missionary effort on preaching and the training of boys and young men in the boarding schools. Mr. Hoste, of Lukunga, whom Lapsley described as one who was really gentle and who loved the Africans

Led in Triumph.

with a passion, offered this suggestion for successful missionary work:

Expect men to be converted; trust the power of the Gospel and the coming of the Holy Spirit; then stick to your place and preach always whenever they will listen. Teach each new convert to testify. . . . Be patient with the errors and ignorance of new converts and the endless "palavers" arising in church work.⁷

At Lukunga, one hundred and ten miles from Matadi, the Matadi carriers turned back. With a new caravan, the latter half of the journey was made without special incident. Arrived at Leopoldville, on Stanley Pool, July 18, 1890, they recorded,

We are now three hundred and thirty miles inland . . . comfortably lodged at the American Baptist Missionary Union Station, and most kindly cared for . . . Truly, God hath been mindful of us.

For Lapsley the high light of the trip was his first efforts at preaching to the Africans in their own tongue. Missionary friends had given him a New Testament and a hymn book in Ki-Kongo.⁸ On the first Sunday of their trip he read Luke 2:1-12 from the Testament and then led the carriers in singing "We're Marching To Zion" in Ki-Kongo. One of the men prayed in his own tongue, then Lapsley and Sheppard prayed in English. But this did not

⁷Life and Letters of S. N. Lapsley.

⁸A dialect of lower Congo.

satisfy Lapsley, and soon he was preaching brokenly in "white man's Fiote," "though it was little I could say, and that in perfect innocence of grammar and of the language. Still I could tell for myself the story of Jesus, and they understood me. We were in touch. I did this with the carriers after we took the road; so soon as I could, held prayers with them and told them in their own language who Jesus is, why He came to this earth, and how He died for sinners. It was the greatest pleasure to see how they listened to the old old story which was all new to them."⁹

For Sheppard, impressions and interests seem more varied. He wrote, deeply touched, of the "faithful missionaries of Jesus" who, with full knowledge of the dangers involved, had gone forth on their mission of love and laid down their lives for their King. The Christians at Banza Manteke and Lukunga, with their devotion and loyalty expressed in gifts of labor and of possessions to the Church, impressed him deeply. A historic road where Stanley had passed, rusting iron wheels from abandoned wagons, bleaching skeletons by the wayside, stamped their indelible pictures on his memory. On the lighter side, he was fascinated, as was Lapsley, by the African markets crowded with men, women and children; with hogs, ducks, dogs, goats, sheep, rats, bats and caterpillars for sale along with monkeys, parrots, peanuts, beans, fish, pineapples, bananas, clay pots, pipes, and the great leaf-wrapped balls of african bread, *kwanga*.¹⁰ And he revelled in the tales of animal and insect life from leopards and boa constrictors

⁹Life and Letters of S. N. Lapsley.

¹⁰Bread made of Manioc flour.

Led in Triumph

to scorpions and the tiny sandfleas popularly known as *jiggers*.

Soon after their arrival at Leopoldville it was decided that Lapsley should make a trip up the main Congo to Bolobo to confer with the Rev. George Grenfell, veteran missionary and explorer of the English Baptist Mission. Passage was secured on the American Baptist Mission river steamer, the *Henry Reed*, and he sailed on July 29, 1890.

On this voyage, and during his stay at Bolobo, Lapsley had his first glimpse of many of the horrors of heathenism among which, as a missionary, he must expect to live,—a strange object floating down the river, the headless trunk of a man killed in a town adjacent to the mission station; hopelessly sick people, cast out to starve and die unfriended; the family of a dying chief waiting only to complete the gathering of sufficient goods for fitting obsequies before a hand on his throat should stop his breath; three women selected as victims at his funeral; a trader shot dead by an angered African chief; an old man summoned to undergo the poison ordeal; the witch doctor, working his charms; obscene dances; drunken orgies,—and to combat it all, a handful of Christian men and women faithfully preaching and teaching the Gospel of Christ where the people came, “but seem all untouched as yet.”

The missionaries received Lapsley most cordially. Mr. Grenfell, who had explored much of the Kwango region in 1886, shared with him the maps he had made; encouraged him to consider work in the Kwango or Kasai region since much of the main Congo territory was already pre-empted by other missionary societies; suggested

Musie¹¹ on the Kasai rather than Kinkunji, well up the Kwango river, as a good station site.

After leaving Bolobo, Lapsley visited the mission station at Chimburi¹² and made a short trip up the Kasai. Meantime, Sheppard had remained at Leopoldville where he won much favor with both missionaries and Africans. Food was scarce, and his skill in hunting was a real boon to the community. Of this time, he writes,

Around Stanley Pool within a short time we killed thirty-six hippopotami. The proceeds from these hunts was used toward helping to defray our expenses while we were delayed at Stanley Pool.¹³

Less tangible but even more valuable "proceeds" were his experiences in handling dugout canoes and in dealing with the Africans. These were to stand him in good stead later in the voyages up river.

An exploration trip overland, by a projected State caravan route not yet developed to Kinkunji on the Kwango, and then down the Kwango and Kasai by canoe was determined upon. Sheppard made the hard overland trip back toward Lukunga in search of carriers for the journey. After an absence of several weeks and a journey of one hundred and forty miles, he returned with twenty-five men; but when they learned the trip was to carry them inland among hostile tribes, they were seized with panic and fled in the night.

The long search for carriers must be made all over

¹¹Mushie.

¹²Tshumbiri.

¹³Sheppard—Pioneers in the Congo.

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again. This time it was Lapsley who made the trip. Gone a little over a month, he forsook the beaten caravan trail after the first day, turning toward the cataract region. He was surprised at the scores of villages where "most of the people were curious and docile, eager for work and easily influenced." He wrote of his longing to find his own flock, but he was not idle on this journey nor did he confine his efforts to finding the needed porters. On the path with his helpers, at the market-place or in the village, he was constantly trying to tell the story of Jesus, now in broken Ki-Kongo or Kifiote, again through an interpreter, always with real joy in the telling though "It is a strange, sad feeling that one has in speaking to people who show that all the ideas suggested are new and almost unmeaning."

When Lapsley returned to Leopoldville on December third, he received such discouraging reports of the hostile character of the population in the Lunda and Kwango region that plans were changed. It was decided to go by canoe up the Kasai and the Kwango. The trip was made in two strong dugout canoes with seventeen men in the crews. It was now that Sheppard proved himself invaluable in the organization and direction of the expedition. Quick to sense impending disaster, even quicker to seize the best way out, he more than once kept the unsteady craft safe in the face of sudden wind and storm, or against treacherous current and whirlpool.

Who shall venture to describe those forty days on the unknown and dangerous streams? Both Lapsley and Sheppard wrote very matter-of-factly in their diaries; yet,

reading between the lines, one senses that there was scarcely a moment free from actual or threatening danger. Four times Lapsley was ill with high fevers, but they must go on up the ever-changing river, the sick man lying in the narrow bottom of the canoe, sheltered only by a grass mat raised precariously over his head. Twice Sheppard was stricken, and Lapsley directed the journey, ministering to his suffering companion. Several times they were refused landing by hostile tribes; occasionally they were forced to camp for the night on an island in midstream or on an uninhabited stretch of beach. Often Sheppard's gun came into play, and fresh hippo meat won the cooperation of previously unfriendly people. Members of the crew became sick; food was scarce. Each day brought new scenes and contact with new peoples; always there was the question, "Is this the place? Are these the people among whom we should begin our work?" Yet in the midst of such trials and stress, Lapsley could write in his diary, "This day, Sunday, we spent in a quiet mood, reading and talking of the Providences of God."

Finally there seemed nothing more to be gained by further exploration. They had given up the idea of Kinkunji as a possible site. A State man had been farther up the Kwilu than they could go, and they could get full reports from him at Leopoldville. The crew were tired and discouraged, and their time of service was nearly up. They turned downstream, stopping a few days at Boleke, at the mouth of the Kwango, which seemed a promising site. The chosen location was surveyed and several conferences

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with the local chief assured them of a friendly reception should they definitely decide to open a station there.

Back at Leopoldville on February 1, 1891, Lapsley and Sheppard both reported themselves in excellent health, grateful for God's care and guidance. But they still were not sure they had found the right place for their work. As they were embarking on the trip, Lapsley had written of his dissatisfaction with their plans and expressed the wish that they were striking farther up the Kasai. Now the wish had become a compelling force. He felt it had "been ordered by Providence" that they should have arrived just as the Kasai was being opened. The *Societe Anonyme Belge*,¹⁴ with a station already opened at Luebo, was planning to open four more posts on the Kasai within the year and had several new river steamers under construction. All reports seemed to indicate that the finest and the future dominant Kasai tribes were the allied Bakuba, Bashilange (Bena Lulua) and Baluba, and these were all living in, or near, the area lying between the Kasai and Sankuru rivers.

Accordingly, the two young missionaries began at once to plan for the long trip up the Congo, Kasai and Lulua rivers to Luebo, nearly eight hundred miles into the interior. In a land where money had no meaning, they must be assured of a steady stream of barter goods and supplies getting to them. This meant the placing of new orders in England as well as the making of the hundred and twenty

¹⁴A large Belgian Stock Company.

mile overland trip back to Lukunga to arrange for the Congo Bololo Mission to forward their goods to Kinshasa (Leopoldville-Est.). Then a Belgian Company must be found to store goods there and ship it by river boat up the Kasai. It was a troublesome task, filled with uncertainties, and, as he made the arrangements, Lapsley wrote to his father, "I think we shall suffer from delays, etc., until we do our own transport with a Presbyterian Mission Steamer."

The middle of March found Lapsley and Sheppard ready to embark on the new journey. They had been ten months in the lower Congo. During this time they had visited nearly all the mission stations in the lower Congo, on Stanley Pool and up the main river as far as Bolobo, and had won not only the personal friendship of the missionaries but their genuine interest in the future American Presbyterian Congo Mission. Without this interest and without the help of these older missions, their task of opening a work so far inland would have been almost an impossible one. They had learned much about the Congo people. Sheppard, especially, had developed a happy faculty of dealing with them, and of sign language he had become a master. Lapsley had gone more seriously into language study, acquiring not only a working knowledge of both Ki-Kongo and the trade lingo, but some understanding of the Bantu language system which would guide him in his study of new tongues in the interior. They had also found a new recruit for their mission, Mr. George D. Adamson of Edinburgh, a member of the Free Church of

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Scotland. Mr. Adamson had trained first as a mechanic, and later had entered the East London Training Institute for Home and Foreign Missions. When he finished his training there, he was invited to join the Congo Bololo Mission. He refused, presumably out of loyalty to his own denomination, but consented to go to Leopoldville to rebuild their mission steamer, the Pioneer. It was as he was nearing the completion of this task, in October, 1890, that Lapsley met him and arranged for him to apply to the Executive Committee in Nashville for appointment to the Congo Mission.

Strong in the confidence that God was leading them in the most momentous step they had yet taken, Lapsley and Sheppard embarked for Luebo in the early morning of March 17, 1891, taking with them five Bakongo workmen whom they had engaged for a year. Their boat was a little flat-bottomed, wood-burning stern-wheeler, the Florida, with a crew of thirty woodcutters. The single deck accommodated engines, boilers, crew, fire-wood, and dining room, the latter also serving Lapsley and Sheppard as cabin; while the roof held a small pilot house and served as storage place for ropes, tools and chicken coops. Each afternoon the steamer tied up at a likely-looking place along-shore and the crew began hunting dry wood which, before dawn, must be chopped into two-foot lengths and stowed on deck for another day's run.

The small supply of food for officers and passengers was to be supplemented with produce bought from villagers along the river, and the crew were entirely dependent on

the villagers for their food. Sometimes, when hunting was good, they feasted luxuriously; once, officers and passengers made their supper of fried *kwanga* and tea; again a gift of two ducks from an African to whom Sheppard had given hippo meat on the Kwango trip was a welcome addition to their larder. For six days the crew could purchase almost nothing to eat and the captain was at his wit's end, for the crew had neither the spirit nor the strength to do their work.

It was during this time that Lapsley broke into his own scanty personal supplies for Luebo and divided a few tins of meat among the hungry men. Mr. Simar, a Belgian State officer, looking on, remarked in French, "God will reward you—if there be one." Lapsley's ever-eager heart seized upon this opening and made opportunity to talk with him of the Christ he loved and served. Later in the journey Mr. Simar became quite ill of hematuric fever and was amazed and grateful that Lapsley nursed him tenderly, finally giving up his own bed that Mr. Simar might rest more comfortably.

For the first time, Lapsley and Sheppard were introduced to the horrors of the *chicot*, "A strip of hippo hide slit, and the ends twisted for thongs, leaving a handle. It is thick, stiff and hard, and the thongs are like a flexible half-inch auger. It makes a terrible mark where it strikes, at first a white streak, then a long welt."¹⁵ Ten or fifteen blows were considered a mild punishment, but the fifty ad-

¹⁵Life and Letters of S. N. Lapsley.

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ministered for a serious offense left the victim gravely injured. Lapsley felt the white men who applied the *chicot* were "not so cruel as careless." Few took the pains to see that their orders were understood by their men; and then, when these failed to do as expected, the white man jumped to the conclusion that there was deliberate disobedience and laid on the *chicot*, feeling it was the only means of controlling the African. Occasionally, the white man would later be found carefully dressing the wounds he had inflicted.

The voyage was not without its dangers. The sturdy little Florida was old; her engines were in need of repair; the rudder chain was weak; but there had been no time to wait for repairs at Leopoldville. Once, during a sudden squall, it was necessary to run full steam onto a sandbank in order to avoid being capsized. The captain had much confidence in Sheppard and as they approached the point where the Kasai, only 150 yards wide, pours its waters into the Congo, asked him to take the wheel. Three times as they made full steam ahead into the powerful whirling current, the little craft was turned around and swept downstream. In five hours steaming they made only a normal half-hour's progress, so constant was the struggle against the relentless rush of water. Just as they were steaming through the last bad part of a narrow passage, a wall of boulders on one side, a reef of sand and angular black rocks on the other, the rudder chain snapped. Instantly Sheppard rushed to the back of the boat, caught the rudder control rod with both hands and, as the captain signaled the directions, steered the boat to safety.

A stop was necessary to make the needed repairs and the journey was completed with less difficulty, though the dangers of swift storms, hidden rocks and treacherous currents were never absent.

At noon on April 18, 1891, the Florida "rounded Luebo point and came in sight of a group of plantains, and, shaded by these, a double row of small houses of mud with thatched roofs. Then we saw the thatches of five or six large adobe houses, tastefully disposed on a fair table land in the right angle made by our little Lulua, and a large creek on our right, the Luebo. A heavy palisades of sharpened posts ten feet high completed the square begun by the two streams."¹⁶

Two sharp blasts of the whistle brought the entire station to the beach; the steamer crew danced on the open deck to the deep throb of a drum; station boys waved and called to their friends in the crew; the four white men,—two company agents, a State officer and the visiting "Commissaire du district du Kasai,"¹⁷—shouted welcome to the little group by the pilot house whose arrival broke the dreary isolation of their post.

For Lapsley and Sheppard it was another of the "Providences of God" that they found the Commissaire of the district visiting in Luebo. With his advice and help they were able to complete formal application for their station in a few days, a procedure that could easily have consumed months. The place selected was on the north side of the Lulua, about halfway between the river and Kasenga, a

¹⁶Ibid.

¹⁷Chief administrative officer of the Kasai District.

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Bakete village of perhaps a thousand people. There, in an open glade of the forest, some twenty minutes' walk from the river, they pitched their tent on April 22 and set about making their home.

Building began with the setting up of two palm-thatch houses, about ten feet square, purchased in the nearby village, one for Sheppard and one for Lapsley. Each set about improvising additions to suit his shelter to his needs. The Bakongo were put to clearing ground and building their own houses; pineapple, plantain and banana plants were set out. Boards were sawed out of small sections of trees brought from the forest; later, men were taught to use a small pit saw. It was an eventful day when the first piece of furniture, a real table, replaced a crude makeshift of sticks tied together with strips of strong vine. But by August the little station was found to be intolerably hot, so they moved up to the brow of the great hill that rises from the Lulua, and began all over again.

Seldom were they without curious onlookers as the work went on; some faces soon became familiar; a few oft-repeated words took on meaning; passing trading parties could be identified as Bakuba, Bashilange (Bena Lulua), Zappo Zapps or Baluba.¹⁸ In the afternoons they walked through the village where crude images seemed to fill every cranny in the town and where the witch doctors were always active. Usually the people were busy, the men weav-

¹⁸Tribes of the Kasai district.

The Pioneers

ing raffia cloth or making baskets, the women beating flour or cooking the family meal; but most of them would quit their tasks for a friendly greeting. Often visits were made to other nearby villages. Evenings they listened to the chatter of the small boys, and kept their ears alert for new words.

Significant events passed in quick succession. On Sunday, May 3, they recorded, "Our first communion,—wine and cakes of manioc flour were the elements. The boys witnessed it. We called attention to the fact that we showed forth the Lord's death and coming." A few days later, on May 11, Lapsley was rejoicing over finding so soon the Bakete word for God. Early in June a regular Sunday School was begun with lessons from Genesis. Lapsley wrote that the children seemed to take interest but "had very hazy notions." A day school was also started, with a hand-sawed plank and charcoal for the teacher's blackboard and chalk, while a smooth-swept space on the ground and a pointed stick served as slate and pencil for the pupils.

On October 25th they recorded the first evidence of the Spirit of God working in the hearts of the people. As Lapsley was telling God's love to a little company, mostly women and children in Kasenga, Malemba, a woman who was leader of the town dances, arose, stretched forth her long arms and said, "The Bakete would sing to him if they only knew how." Lapsley was so moved he could scarcely continue, and that night prayers were a thanksgiving for this first evidence of God's favor.

Sheppard made a two months' trip with a Belgian

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trader into the borders of the Bakuba territory. Both he and Lapsley felt the Bakuba were the most intelligent and advanced people in the district, and longed to open a station in their kingdom. No foreigner had ever been permitted to visit their capital or see their king. The two missionaries planned to attempt a journey to the capital city of Mushenge.

But first, other matters claimed attention. Although superficially friendly and willing, the Bena Kasenga (village people of Kasenga) proved to be very unreliable workmen, and work on the station was moving very slowly. In November it was decided that Lapsley should make a trip to Luluabourg with the double purpose of securing workmen and of learning more of the Bena Lulua who lived in that section. He was gone about a month, and returned with a "big caravan, seventeen men, four women, one baby, three pigs and two dozen chickens." The seventeen men, four women and one baby were but the small vanguard of the thousands of Bena Lulua and Baluba who were to migrate to Luebo and settle near the Mission.

Lapsley had returned tired and ill; supplies were low and transport arrangements in the lower Congo had bogged down. It seemed wise for Lapsley to return down river to attend to business affairs, and perhaps the voyage would restore his health. Accordingly he again embarked on the Florida with the five Bakongo workmen, the latter headed this time for home after almost a year's absence. A crowd of friends, curious strangers a few months back, were at the beach to wave goodbye to "Tomba Njila" (Lapsley's African name). What were the thoughts of

Sheppard as he, too, stood on the bank and watched the beloved face of his friend disappear with receding boat, none dares to imagine.

Alone on the station, and with better workmen than the careless Bena Kasenga, Sheppard set about improving the station. "Two large new houses . . . were completed. We built outhouses, fences, made gardens and cut a large way through the forest, connecting mission and african village. The number in school and church grew."¹⁹

On the twenty-ninth of April 1892, two blasts of a steamer whistle drew every one to the river. Perhaps Tomba Njila had returned. For the Africans, disappointment at his non-arrival was soon swallowed up in excitement over Mr. and Mrs. Adamson's arrival,—Mrs. Adamson the first white woman to enter the Kasai and Lulua valleys. Sheppard, too, found comfort in these new companions and the news they brought from his friend.

They had seen Lapsley at Leopoldville; been together with him in the home of Dr. Sims of the American Baptist Mission. He had found it necessary to go down to Lukunga to make new transport arrangements and then to go on to Boma to confer with the Governor-General concerning the Luebo concession. He should be up on the next steamer.

The new missionaries were soon settled in their home. Mrs. Adamson was the target of insatiable curiosity, a white woman with long hair and the possessor of a strange "stick" that opened out into a cloth shelter from sun and

¹⁹Sheppard—Pioneers in the Congo.

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rain. The umbrella must be raised and lowered for every newcomer.

Again, on May twenty-fifth, the whistle of a steamer sped the excited Africans to the river. Sensing, perhaps, that Sheppard would like to go alone to meet his friend, Adamson lingered behind. As the steamer docked, Sheppard could see nothing of Lapsley. The Captain beckoned him on board and handed him a letter. With deep foreboding he broke the seal to read.

Matadi, Congo Independent State
W. C. Africa March 29, 1892

Dear Bro. Sheppard:

You will be surprised and grieved to know that your friend and comrade, Rev. S. N. Lapsley, while here at the coast was taken down with bilious hematuric fever, and the 26th of March died.

Yours in haste,
S. C. Gordon

Adamson, going down to the river a little later, met Sheppard stumbling blindly back up the path. He could not, at first, speak his fears. Then, "Lapsley is dead?" With a silent nod Sheppard handed him the letter. March twenty-sixth, the very day he and his wife had sailed from Kinshasa! So God, even as He called one to lay down His work, had sent others to take it up.

The grief of the Bakete was wild and unrestrained. The deeper sorrow of the missionaries found solace in attempting to carry on the work Lapsley had so well begun. Though his service had been short, only a little over two years, it had been singularly complete. Luebo was proving

a most strategic site; his visit to Boma had been successful and title to the concession was secure. At Leopoldville he had made a simple will, set the Mission account in order, and secured much needed supplies for the Mission. He had made orderly notes on his study of the language, and was looking forward to "hymn-making and translation."

After a few weeks Sheppard determined to make alone the long-planned trip to the Bakuba capital. Fearing the anger of their king, the people raised every possible barrier to his progress. Finally, when it looked as though he and his little caravan would be forced to turn back, Bakuba superstition came to the rescue. The fact that Sheppard spoke their language and had found his way so near to the capital was reported to the king's council which came up with a simple explanation.

The foreigner who has come these long trails and who speaks our language is a Mukuba . . . who died, whose spirit went to the foreign country and now he has returned.

The unwelcome foreigner became an honored visitor and messengers were sent to lead him to the capital. He was shown to a large house, perhaps fifteen by twenty-five feet, and showered with gifts of goats, sheep, chickens, peanuts, bananas, and other food. The savage splendor of the court was almost beyond description. The king's great chair was of huge carved ivory tusks; the supporting pillars of the council chamber were massive mahogany posts ar-

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tistically carved in the geometric patterns the Bakuba loved. Smoothly woven mats in intricate design covered the walls. On an elevation were the carved statues²⁰ of four of their former great kings. These statues were genuine attempts at carved likenesses, unique among the tribes of Central Africa. Unusual, too, were the Bakuba folk tales and oral history, their skill in smelting, metal working, wood and ivory carving, weaving and embroidery. Later, the value of Sheppard's studies of the Bakuba was recognized by the Royal Geographic Society of England, and he was made a Fellow of the Society.

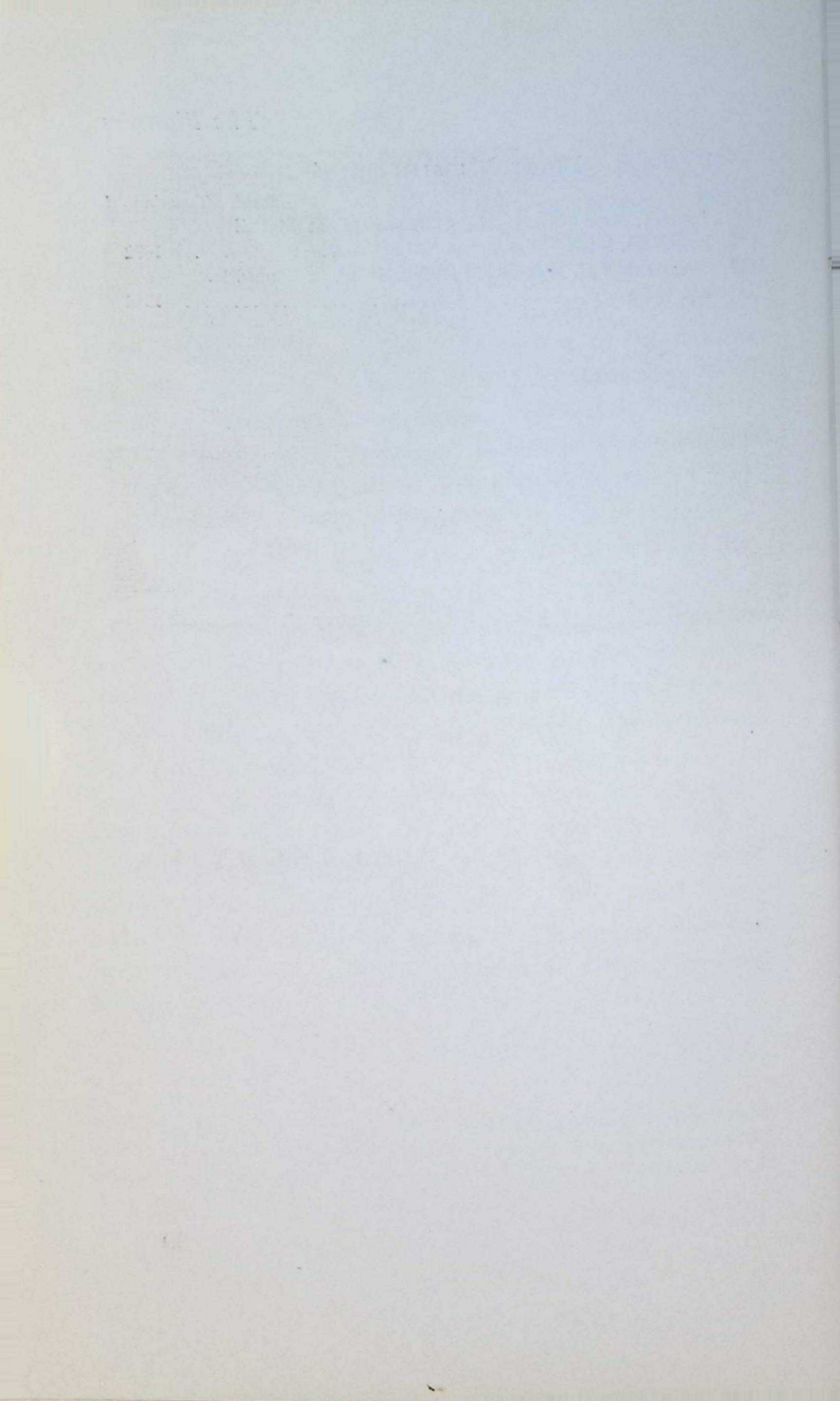
Shortly after Sheppard's return from his stay in Mushenge, he started on furlough to America, leaving the Adamsons alone at Luebo. While waiting in Matadi for the European steamer, he went to Underhill and built a cement coping around the grave of his beloved friend, Lapsley. The European steamer brought reenforcements for Luebo, the Rev. and Mrs. D. W. C. Snyder and the Rev. and Mrs. Arthur Rowbotham. Sheppard thoughtfully offered to go with the inexperienced new-comers to Leopoldville, and once more walked the weary overland caravan trail of two hundred and thirty miles and return before finally starting for home and a fiancée who had been waiting for him ever since his graduation from Stillman.

²⁰One of these statues, that of Shamba Bulungonga, is now in the British museum, placed there by the Hungarian explorer, E. Torday, who visited Mushenge in 1908, and another is in the Musée du Congo Belge at Tervueren.

The Pioneers

FIRST MISSIONARIES

<i>Appointed</i>		<i>Service Terminated</i>
1889	Lapsley, Rev. Samuel N., Alabama (d. at Matadi March 26, 1892)	1892
1889	Sheppard, Rev. William H., Virginia (d. at Louisville, Ky. 1927)	1910





III

THE STRUGGLE FOR SURVIVAL

1892 - 1900

"The scenes of their devoted service were as dark, savage and cruel, as remote from all the fine refinements and comforts of civilization, as those in which lived Adoniram and Ann Hasseltine Judson"—

ADAPTED FROM AN APPRECIATION OF MRS. MAY SNYDER
IN THE MISSIONARY, AUGUST 1896.

THE Church at home had followed the labors of the pioneers with growing interest. It will be remembered that in an early letter to his father Lapsley had mentioned the need of a *Presbyterian Mission Steamer* for transport. As Judge Lapsley shared the letter with friends, the idea of a Presbyterian Mission Steamer caught the imagination of a Mrs. Sampson, and her Sunday School class of boys in the First Presbyterian Church of Selma, Alabama, and the Christian Observer of December 23, 1891 carried an enthusiastic letter.

Dear Mr. Converse,

We, a class of Sunday School boys, have started to raise money to get a steamboat for our foreign mission in the Congo Free State in Africa. Our teacher says the missionary was once a little barefooted boy like we are and played in the very playground we play in, and went to the same S.S. where we go. . . He writes home that he does not see how his work can succeed without a boat. . . We ask every S.S. teacher and pupil and Christian in the United States to give at least *one cent to God* to help get this boat. . . This boat would help all the other missionaries that go that far up too. . .

Your little friend

Willie Wee Lapsley

Selma, Alabama

The response must have been instantaneous for in *The Missionary* of February 1892 we find a puzzled Foreign Missions treasurer protesting,

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Some remittances have been sent to the Foreign Mission Treasury for the Congo Boat Fund. We learn that they were sent in answer to an appeal in a child's letter published in one of our Church papers. It is an instructive illustration of what a child may accomplish, but we are compelled to state that as yet no such fund has been proposed by our missionaries or the Executive Committee. It is quite likely that our missionaries on the Congo will need a boat, and possibly, at an early day. But it will be well, before a fund of this kind is started, to ascertain just what the missionaries need, and what the expense will be of supplying the need. Then we can go ahead.

But the fund was started and no protest could stop it. Each month new gifts of from ten cents up were recorded, and when word reached America that Samuel N. Lapsley had died at Matadi it was immediately proposed that the boat be named "in honor of our dear missionary who was the first (in the Presbyterian Church, U. S.) to lay down his life for the people on the Congo."

Sheppard's return to the United States on furlough and his graphic reports of the Congo people and their needs stimulated further interest in the boat fund and in support of the work of the Mission in general. A little girl sent twenty-five cents earned "picking mustard salad"; a Negro child wrote that she had earned her gift "picking up chips and killing caterpillar eggs on apple trees"; others told of selling milk and eggs, raising chickens, cleaning yards, washing windows; British friends of our early missionaries bought twelve "shares" in the S. N. Lapsley at one dollar a share; a band calling themselves the "Heathen Helpers" sent twenty-five dollars. Thus

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the gifts rolled in, and before the fund was completed even the children of the Sunday Schools at Luebo and Ibanche had added their small gifts toward the building of *Dikumbi dia Nzambi*, God's steamer.

One of the most interesting gifts for the Congo Mission was recorded in *The Missionary* of January, 1892 when the women of the Church at Sao Paulo, Brazil, sent twenty dollars for the new mission. Another group of Brazilian women sent thirteen dollars, and the Presbytery of the Sao Paulo recommended that each church in the Presbytery make an annual offering for the Congo work.

Despite the interest of the Church at home and a personnel of nineteen sent to the field during the first ten years, this decade was one of continuous struggle against disappointments, discouragements, hardships, illness and death. Within four months of the arrival of the Snyders and the Rowbothams at Luebo on May 24, 1893, it was necessary for the Rowbothams to leave the field on account of the serious illness of Mrs. Rowbotham and her infant son. Deeper tragedy struck first on February 16, 1894 when Mrs. Adamson, not quite two years on the field, died of hematuric fever, and was the first to be laid in the little plot under the palms on the Luebo hill-top where now so many lie. Twice in the next three years other graves were opened, each time a small one, to receive the body of a baby daughter of Mr. and Mrs. Sheppard. The Congo was not kind to women and children.

After almost three years in the Congo, Mrs. Snyder began to fail rapidly in health and it was decided that

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she and her husband must return to America at once. They left Luebo on May 5, 1896, on a small river steamer. Their cabin, which was against the boilers, was only six by eight feet with narrow bunks on either side. The ceiling was but six feet high, and across it ran the steam pipes from the boilers to the engine. The heat was almost intolerable, and in this stifling room, Mrs. Snyder lay ill with a temperature that never dropped below 102°. At the end of six days a trader who occupied a somewhat cooler but even smaller single cabin offered to exchange cabins with the Snyders, and for the last twelve days of the voyage Mrs. Snyder had the poor best the little boat could offer. Mr. Snyder took what rest he could in a steamer chair by the cabin door between ministrations to his beloved wife who grew increasingly weaker. Friendly missionaries at Leopoldville received them with every care and kindness. Mail from home was there. But she who had so longed for mail at Luebo was now too ill to be interested, and a few days after their arrival she died.

"May Snyder
1896"

reads the simple marker over the thirty-third grave in the State Cemetery at Leopoldville, the first woman's grave in this barren plot.

How can one, nearly sixty years later, picture the lives of these early missionaries? One writing of his first home at Luebo said, "Our rooms were dull and dreary and dark. My wife accumulated here a mat or two, there are some curtains and a calendar . . . she has straightened

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the mats, adjusted the curtains and hung the calendar . . . the hovel has assumed the look of home."

Transport was so expensive that only the barest necessities could be ordered from England. It was said to cost ten dollars to lay down twenty cents worth of salt at Luebo. Moreover the porters carrying goods overland from Matadi to Leopoldville would frequently abandon their loads on the trail, leaving them to rot in rain and sun, while the missionary far inland looked in vain for essential supplies. Often, long-expected orders would be received at Luebo only to be found rifled of what was most wanted or sorely needed. Shortly before leaving Luebo Mrs. Snyder had written, "I have not seen a vegetable in months save a few small onions . . . I still have a little flour." Add to the physical discomforts and deprivations the terrible sense of isolation and aloneness; sometimes six or eight months without mail; eight hundred miles from a doctor; illnesses which they did not know how to treat or for which they lacked the proper medicines. One wonders that any of them survived.

Yet even now, that which bore heaviest on their spirits has not been mentioned. To live in the midst of the most abject heathenism, to witness the most degrading practices of a degraded people, to see the innocent suffer, and to be utterly unable to help the innocent or to stop the guilty and the cruel; these were the things that caused them to cry out, as did almost every one of them, "O, if you only knew the strain in which a Congo missionary

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lives!" "Life out here is one long terrible strain." Let us look at a single incident through the eyes of one of them.

Tuesday, January 3, 1899. Ibanj. Bad news of heathen cruelty meets me. Three slaves have been killed on account of the death of a woman in the village. Tomorrow three women who have been accused of her death are to be given the poison cup to test whether or not they are witches. Sheppard has tried to stop the proceedings but all in vain.

Wednesday, January 4, 1899. Ibanj. An awful day! Early in the morning Sheppard and I went into the village to see what they were going to do about giving the poison to the three women and to try to stop it if possible. . . The accused yet innocent victims. . . their head shaven. . . looked the very image of despair, yet they were eager to drink the poison to prove their innocence, believing they would vomit it and hence would not die. . . The nearest relatives and friends of the accused were perfectly willing for them to drink the cup. . . I even saw one woman, whose husband only a few days ago had fallen a victim to the awful custom, who even seemed to be glad that he was dead, for she said he had killed many people. . .

While we were seated at dinner we heard a great noise out on the plain near the house. We went there and found they had already given the poison to one of the women. A great crowd was gathered about her shouting and seeming to make a great holiday affair out of the matter. The poor woman . . . seemed in great agony as she was hustled along. In a little while she vomited and was taken to the village where I saw her later and she was still vomiting. The people said she would continue this all night.

About this time we heard another noise near by and

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found the crowd coming with the other woman. She had vomited some and they had supposed her innocent. . . In about an hour, to our astonishment, word came that she had died and that they were burning her body (as they do all who die from the poison). We went out at once. . . I saw a smoke rising. As we approached an awful spectacle was presented. A great heap had been made, the body had been placed in the middle of it and all her earthly possessions, such as baskets, pots, etc., were placed on the heap. . . . As the flames began to rise and envelop the body we could distinctly hear the singeing of the flesh. The burning was done by the immediate relatives of the poor victim. . . They said she was a witch and deserved to die; that if she had not been a witch she would not have died.

We turned away from this most terrible spectacle of heathendom with heavy hearts. We are utterly helpless to prevent it. The State has laws against it, but . . . perhaps in enforcing them, they would do more damage than they would do good, for the presence of the State means pillage, plunder and death. So these poor people are between the upper and the nether mill-stones, the Devil on one side and the State on the other. Only the Gospel can really set them free.¹

To understand the ruthless cruelty and injustice of the State officers, it must be remembered that the "Independent State of the Congo" which was recognized by the Treaty of Berlin in 1885, was in reality the private domain of King Leopold II of Belgium. Professor F. Cattier of the Brussels University in a treatise on the constitution of the Independent State of the Congo wrote,

¹Diary of William M. Morrison 1899.

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"Sovereignty does not reside in the Congolese nation, it is vested in the person of the Sovereign. Leopold II is not the trustee, but the titular of sovereignty. . . . He is the absolute master of the whole of the activity of the Independent State."² Neither the Belgian Government of the time nor the Colonial Government of today was in any way connected with or responsible for the conduct of the Independent State Government.

However honorable may have been the intentions of Leopold II when he accepted this sovereignty at the Berlin Conference in 1885 and pledged himself to encourage free trade, to establish religious freedom and to abolish slavery; it was not long till greed for the wealth of the Congo wiped out almost every vestige of any attempt to keep the pledge. All lands not actually occupied by the Congolese villages and fields were reserved to the State as a private domain. The people were allowed to gather the products of the country, chiefly rubber and ivory, only if they sold them to companies designated by the State. Large Concessionaire Companies, in which the State usually retained half the shares, were granted sole commercial rights over large areas. There being no competition, prices fell so low that the people were slow to bring in rubber and ivory to sell. In September 1891 a secret decree was issued instructing officials of the State that their chief duty was "to take urgent and necessary measures to secure for the State the dominant fruits, notably ivory and rubber."³ In 1897 they were instructed

²E. D. Morel: *King Leopold's Rule in Africa* p. 20, 21.

³Bedinger: *Triumph of the Gospel in the Belgian Congo*.

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"Where the people refuse obstinately to work, you will compel them to obey by taking hostages."³ In the Kasai District the Zappo-Zapps, a branch of the cannibal Basonga Mena tribe, were used as soldiers to collect the tribute for the State. Murder, pillage and rapine were their methods. Women and children were carried off as slaves. The State did abolish the Arab slave trade, acquiring in the act vast stores of ivory and grain, but the slavery of forced labor and military service that followed was even more cruel and universal.

Again let us hear the witness of a contemporary. "Time and again at Luebo, when it was rumored that a Government official or the soldiers were coming, I have seen the people, filled with terror, flee into the forests for safety. I have seen villages, in which officers and soldiers had quartered for the night, pillaged and desecrated in the most shameless manner." "A squad of soldiers came to Luebo, accompanied by a white officer. They claimed to have come to recruit soldiers. . . . Without a moment's warning he began seizing the men. Many fled into the forest where they were pursued. Some eighteen or twenty men were thus captured, and I saw them going away under guard, with ropes around their necks, in the true Arab slave raiding style." "I have seen the Zappo-Zapps passing by my door offering for sale men, women and children whom they had captured in the districts beyond Luluabourg."⁴

³Ibid.

⁴Address of Dr. Wm. M. Morrison before Boston Peace Conference, October 1904. Quoted in his *Twenty Years in Africa*—Appendix A.

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Occasionally, extreme ill treatment of the people would result in a futile uprising against the State, uprisings which were never ultimately successful but which brought "in their train cruelties and barbarities unheard of." Three times in these first ten years such revolts occurred near enough to Luebo to keep both missionaries and Africans under strain for weeks and even months at a time.

Nevertheless, early missionaries never lost sight of the purpose for which they came. Preaching and teaching began as soon as they could make themselves even partially understood by the people around them. The women of the station visited in the village, gathered little children together and taught them. Occasionally some friendly State officer would send in a group of children freed from slavery for care and teaching. A girls' home soon became a necessity. From time to time the missionaries would redeem from slavery especially miserable or unusually attractive children, who, too, became members of the station groups of boys and girls. Two of these redeemed lads have become outstanding Christians and leaders of their people. Kasonga Paul is the respected senior pastor at Lubondai. Mabaluke, affectionately known to all as *Tatu Mako*, Father Mark, has not only rendered inestimable service as director of agricultural work for the Morrison Bible School (now the *Institut Morrison* at Kakinda) but with his faithful wife has reared a splendid

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family of sons and daughters who are second generation Christian leaders.

The men of the Mission made frequent trips to outlying districts, studying the people, looking for suitable sites for new stations. These journeys were made largely on foot through jungle and over plains, by dug-out canoe across streams. They waded swamps that were ankle or knee-deep, and at least once even shoulder-deep. At night they slept on rude stick beds built under an open shed, with their caravan lying on the ground around them. If fierce storms drove them indoors, they spent even more uncomfortable nights in vermin-infested huts, and bedding and clothing must be carefully inspected before starting out on a new day's travel. They lived almost entirely on what food they could buy from the villagers and it is no wonder they returned from such treks weary and ill with fever.

It was recognized that a thorough knowledge of the language was imperative. Dr. Snyder took up the study where Lapsley left it off, began a dictionary and a grammar. By 1896 he had compiled a dictionary of several thousand words, classified the nouns and done some translation work. A sixteen page First Reader had been prepared and the Baptist Mission at Lukolela printed and bound it on their Hannah Wade Printing Press. The cost of this little book was defrayed through the kindness of another Baptist friend, Dr. Aaron Sims, at Leopoldville, who sold curios sent down by the Presbyterian missionaries for this purpose. Mr. Snyder had also written a few hymns and translated the first three chapters of Matthew.

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next Sunday, September 3, a more careful inquiry was made and "We had the satisfaction of finding out that five were really anxious concerning their souls." Again a long silence, and another year went by before another record was made. On September 15, 1894, Dr. Snyder wrote that there was "so little to encourage one in thinking that a single soul has been brought nearer the kingdom." A few weeks later the hearts of the missionaries were "all but broken at the failure of one of our most promising students." Six months later on March 8, 1895, Dr. Snyder wrote, for the first time, triumphantly:

You will rejoice with us when I tell you we hope to baptize three adults and four of the station children next Sabbath, March 10, (1895) on profession of their faith. *The first converts at Luebo.* To God be all the praise!

Month by month others were added to the little Christian group and by the end of the year a church of forty-eight converts was organized. By 1901 the church membership had grown to 550. From the beginning these new Christians were encouraged to hold Wednesday and Sunday night prayer meetings under their own direction, and to give of their small possessions to the Lord. Their faith was simple and absolute. Soon they were going out two by two to teach in nearby villages. In 1899 Dr. Snyder reported "The work of grace has been shown most especially by the labors and prayers of the people themselves for the salvation of their brethren."

Not all these converts proved strong enough in the faith to continue steadfast; one's heart is touched and rebuked at the deep grief of the missionaries over the fall

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of some of these new Christians. They were "heart broken," "utterly dismayed"; they searched their own lives for failures in pastoral care and in teaching, and strove earnestly to be more faithful in their ministry. They gathered in special prayer meetings for these weak ones; took each a group of Christians for whom they assumed special responsibility.

In 1897, two new stations were opened, Ibanche (Ibanj) some thirty or thirty-five miles north of Luebo on the fringe of the Bakuba territory, and Ndombi, near Wissman Falls on the Kasai. Soon they were both closed by peremptory orders from the State. Early in 1899 Ibanche was again opened, but the Mission was never able to get permission to re-open Ndombi or to occupy two other sites to the north and west of Luebo for which they applied.

As the decade drew to a close many circumstances served to encourage and lighten the hearts of the heavily burdened missionaries. In 1898 the narrow-gauge railway around the cataracts from Matadi to Leopoldville was formally opened, eliminating the tiresome, two hundred and thirty mile overland trek for travellers, and assuring quicker and safer transport for goods. In 1899 the Congo telegraph line that was later to extend to Lusambo on the Sankuru was completed from Boma to Kwamouth, cutting communication between the two points from two months to half an hour. For the Mission itself, a brick press was on its way. A printing press given by friends of Dr. Snyder in Baltimore made possible advancement in school work which had been almost at a standstill for lack of

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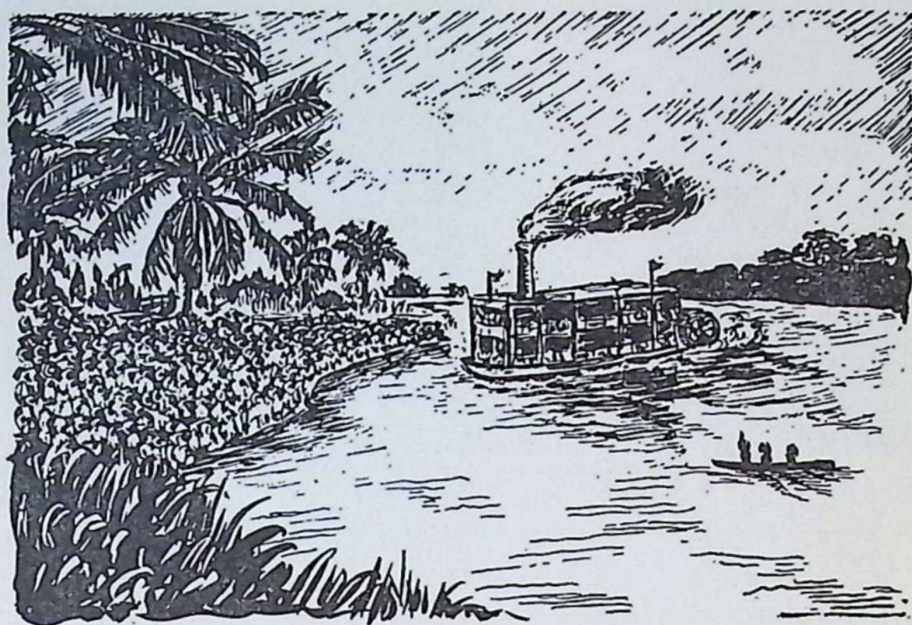
books. Best of all, the press provided the means of putting gospel portions and hymns into the hands of those who could read. The sorely-needed and long-expected mission steamer became an assured reality as the boat was completed and dedicated in the shipyards at Richmond, Virginia, in June of 1900, and a permit to operate the vessel on the Congo was obtained from King Leopold II. That the S. N. Lapsley must be taken apart, packed in boxes, shipped across the Atlantic, freighted up to Stanley Pool, and rebuilt, was a minor problem!

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NEW MISSIONARIES

1892-1900

<i>Appointed</i>	<i>Service Terminated</i>
1891 Adamson, Rev. George D., Scotland	1894
1891 Adamson, Mrs. Maggie Waugh (Mrs. Geo. D.) Scotland (d. at Luebo, 1894)	1894
1892 Rowbotham, Rev. Arthur, England	1894
1892 Rowbotham, Mrs. Margaret Elizabeth (Mrs. Arthur) England	1894
1892 Snyder, Rev. DeWitt C., New York	1901
1892 Snyder, Mrs. Heginbotham Thompson (Mrs. DeWitt C.), New York (d. at Leopoldville, 1896)	1896
1894 Fearing, Miss Maria, Alabama (d. 1937)	1915
1894 Hawkins, Rev. Henry P., Mississippi	1910
1894 Sheppard, Mrs. Lucy Gantt (Mrs. Wm. H.), Alabama..	1910
1894 Thomas, Miss Lilian, Alabama (m. Rev. L. A. DeYampert, 1908)	1918
1895 Phipps, Rev. Joseph E., Pennsylvania	1908
1896 Morrison, Rev. William M., Virginia (d. at Luebo, 1918)	1918
1896 Verner, Rev. S. P., South Carolina	1899
1896 Crowley, Rev. J. S., Louisiana	1902
1897 Crowley, Mrs. Sophia Wright (Mrs. J. S.), Tennessee ..	1902
1898 Vass, Rev. Lachlan Cumming, North Carolina	1910
1899 Snyder, Mrs. Gertrude Wood (Mrs. DeWitt C.), Massachusetts	1901



IV

STRENGTHENING THE FOUNDATIONS

1901 - 1911

"For one who is very far from sharing the religious beliefs of those with whom he makes his home, words of criticism or praise may seem to savor of impertinence. What I say will at least have the virtue of being free from any sectarian bias. The greatest wonder is how this mere handful of missionaries can adequately handle such an enormous number. What indomitable courage in facing their many difficulties! Bravely they bear the discomforts of heat in Africa, endure sickness and risk the perils of life and limb for the cause they have so much at heart. When I think of these brave men, and still more of these heroic women, that have given up what seems to me the most dear in life, I stand aghast at the thought of the great gulf that is fixed between me and them."

E. W. PADGET THURSTON, BRITISH
VICE CONSUL, KASAI DISTRICT, 1910

THE year of 1901 opened in a white light of optimism that is almost as miraculous as it is blinding. The man who wrote, utterly dejected, of the "Burdens of isolation and illness," the "apparent indifference of the people," now writes of the "vanished bugbears" of the caravan route, fevers and isolation, and believes, "we are on the eve of Pentecostal blessing."¹ He who, eighteen months before, had written in the agony of despair, "no mail, no goods for the mission. It not only seemed that the Lord had forsaken me, but He had frustrated every hope. I am praying the Holy Spirit to guide me," now pours out his soul in overflowing gratitude for needs supplied: "for the steamer, the printing press, the brick press," and for "the outpouring of the Spirit."²

In such a spirit man can accomplish the impossible. By 1903 Mr. Morrison had completed the Buluba-Lulua Dictionary of 417 pages, prepared a simple catechism for the teaching of the Christian faith, and written a number of scripture paraphrases, including stories of the miracles and of the parables of Jesus, and the epistles to the Romans and to the Corinthians. Mr. Snyder, with no knowledge of typography, set up the printing press, remolded the heat-softened roller, distributed the fonts, which had become sadly pied in the shipping, and was soon producing creditable copy. Later, Miss Lillian

¹Letter of DeWitt C. Snyder.

²Diary of Wm. M. Morrison 1899.

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Thomas, equally untrained, was to continue this work. The press was named the J. Leighton Wilson Press as a memorial to Dr. Wilson who worked constantly for twenty-five years for the establishment of a Presbyterian mission in Africa. In addition to the publications for use on the Mission, a small quarterly paper, called the "Kasai Herald", was printed in English. For many years this little paper appeared regularly and kept friends at home informed of activities on the field. Then issues became irregular as the pressure of missionary work increased, and it was finally discontinued in 1916 or 1917.

But a greater task than any of these was posed. Bids from engineers at Leopoldville for rebuilding the Lapsley were too high even to be considered. Mr. Vass was a trained preacher; he had probably never even visited a ship yard; but he did possess a great deal of native mechanical skill. When his fellow missionaries urgently insisted that he undertake the task of rebuilding the Lapsley, he answered "With God's help, I will do my best." At Leopoldville he built his own slip-way; managed to unload the five carloads of boat parts, including the heavy boiler and engines, without the aid of crane or hoist; and with unskilled African help set about the unfamiliar and terribly responsible task. It was completed by the end of March, and on April 2, 1901, Dr. Snyder wrote from Leopoldville, "The S. N. Lapsley has made her trial trip (across Stanley Pool from Leopoldville to Brazzaville) and is a success in every way."

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Mr. Vass wrote the Executive Committee in Nashville, "I have done my best and trust that the steamer will be a great aid in our work. With divine guidance I will now do my best to take the boat safely to Luebo." Another tremendous task! He had made the trip up and down the river only once, both ways as a passenger on a Company steamer. Now, as captain, responsible for boat and crew, Mr. Vass must pilot them safely through all the dangers of hidden rocks and sand bars, sudden storms, violent winds, and swift, powerful currents. "With divine guidance" the trip was made without mishap.

Word of the approach of the Lapsley was received at Luebo, and an early morning late in May, 1901, found crowds beginning to assemble for the welcome. At half past two in the afternoon the boat was sighted. The beach was crowded with an estimated five thousand people. Amidst shouts, the firing of guns, the deep reverberations of the Lapsley's whistle, the beating of drums, and the clear strong voices of the Christians raised in hymn, the S. N. Lapsley was anchored at the beach. "Never before (and probably never since) in the history of this country has a steamer been rebuilt and actually brought one thousand miles into the interior by a man who has previously had no experience in that work."³ When the din and excitement had subsided, the happy missionaries and a throng of over a thousand Africans gathered at the church for a joyous service of welcome and thanksgiving.

³Dr. Morrison in Kasai Herald, July 1901.

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For eighteen months the mission knew the joy of possessing her own steamer,—fairly regular mails and a continuous flow of needed supplies; an evangelistic medium that carried the gospel to the villages along the river where the *Lapsley* anchored for the nights. The light draught, narrow-beamed boat was not ideal for navigating the heavy Congo currents, but each successful voyage increased confidence in her fitness. Then disaster and tragedy struck cruelly. Let Mr. Motte Martin, who lived through the experience, tell the story:

The *Lapsley* appeared indeed a handsome boat. But while Mr. Vass pointed out her many good points, he warned us that she was better suited for American rivers than for the Congo with its gigantic cauldrons and whirlpools and deadly cross currents. His warning soon began to receive only too ample confirmation; for on the second day out, when we reached our first cauldron, the steamer was whirled around like a chip, though the helm was hard over. Indeed it was only the captain's quickness of thought and action that saved us again and again; for at six different places during the first four days were we thus whirled, at one place even going around twice.

We were forced to encounter these pools, for, attempting the middle of the river where the whirl was least, we not only made no progress but were driven backwards, so great was the force of the current.

At seven a.m. on November 16, (1903) we were one hour's steaming from the mouth of the Kasai; here the waters of the two rivers unite, tremendous whirlpools appear, the waters boiling up with tremendous force. Our steamer, seized by this giant bubble, spun like a top; the helm was thrown over, the engines reversed, everything done that he, who is recognized here as the most efficient

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of captains, could do! But our steamer is so narrow and answers her helm so slowly that she careened—the current caught her lower deck—and in a flash we were struggling with the awful current, white men and Africans, men, women and children, all catching at, and clinging to, whatever or whoever we could.

Then I realized that my noble, devoted companion Mr. H. C. Slaymaker was gone. Though I anxiously looked in all directions, never once did he appear. Africans in all stages of drowning were so near that I could have touched them, and yet I could not help them. Faint and exhausted, I realized that I too must go. . . . God promptly helped me; a wicker chair, caught by a swift cross current, was put within my arms and I, for the moment, was safe.

Gazing up stream, the Providence of God was manifest even more; for there was the steamer floating bottom up and her boiler unburst; Africans already on top, pulling Mr. Vass up . . . and last . . . our captain, amidst those surging waters, in such a place and under such circumstances, kneeling in prayer amidst the remnant crew, they with bowed heads, moaning cries and wails hushed, looking in simple love and trust to the Father of us all!

We finally reached the shore to find that besides dear Mr. Slaymaker twenty-three of the Africans also were lost.

None of the bodies was recovered. The memorial published in the Kasai Herald was a list of those drowned with the simple statement "Nearly all were Christians."⁴

"Exhausted, broken hearted, without breakfast," under a tropic sun without hats, they walked the six or seven miles back to Kwamouth, where their plight found instant

⁴Mr. Motte Martin in Kasai Herald, Jan. 1904.

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and sympathetic help. The State raised the Lapsley and returned her to Leopoldville; most of the cargo, including a new cylinder press, was salvaged. Mr. Vass remained at Leopoldville to attend to all business connected with the salvaging of boat and cargo. A trading company not only offered Mr. Martin a place on their steamer to Luebo but also generously offered to transport several tons of badly needed cargo. In expressing appreciation of this help one of the missionaries wrote, "All steamers of the government and of the traders are usually crowded, so it was clearly the hand of God providing for the necessities of His workers. How often have we seen just such interventions in time of great crisis in our Africa Mission!"

The reaction to this great disaster was instantaneous. All the missionaries on the field not only decided to accept the money loss involved in the damage and destruction of personal cargo, but gave generously toward the funds for a new Lapsley. The churches at Ibanche and Luebo, Christians from the outstations, sent their modest gifts for the new steamer. Funds came in to the Nashville treasury from Mexico, China, and Brazil, as well as from the Church at home. Within six months over twenty-four thousand dollars were received, and Mr. Vass was authorized to draw up plans, receive bids and let the contract for the second Lapsley.

The new steamer, designed to meet the peculiar dangers of Congo navigation, was built in Scotland on the famous river Clyde, and dedicated there on December 16, 1905, with the Mission's agent and loyal friend, Mr. Robert Whyte, presiding. Representatives from the Congo Bololo

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and English Baptist missions were present for the service. Again a finished Lapsley must be knocked down, crated, shipped by steamer to Matadi, by rail on flat cars,—eight of them,—around the cataracts to Leopoldville, and there rebuilt. Mr. W. B. Scott, a Scotch engineer, was engaged by the Executive Committee to assist in the steamer work, and together Mr. Vass and he, with the simplest tools and unskilled African labor reconstructed the boat.

It was another triumphant day at Luebo when the second Lapsley, larger and stronger than the first, docked at Luebo on Christmas Eve, 1906. For more than twenty-five years she was to ply the Congo and its tributaries, adding immeasurably to the comfort and efficiency of the missionaries. To the people of the Congo she was a beloved Steamer of God bringing the gospel to many who knew it not, and strength and encouragement to Christians scattered in the settlements along the river.

The disaster to the Lapsley was but the first of a series of catastrophes that were to beset the mission in the next few years. In February of 1904, and again in October, storms of unprecedented force swept over Luebo, destroying the recently completed tabernacle in the first, the steamer store and shed in the second hurricane.

But a storm more terrible than those was brewing near Ibanche. The Lukenga,⁵ king of the Bakuba, had been called to Luebo by officers of the State. In leisurely, royal

⁵"The Lukenga"—title of Bakuba king as "Pharaoh" was for Egypt.

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fashion, he delayed his appearance to suit his own pleasure and convenience; a delay which the government punished with confinement until a fine of one hundred thousand cowries was paid. The Mission loaned the Lukenga the amount of the fine, and as he returned to his capital, Mushenge, after the completion of his business with the State, he visited the missionaries at both Luebo and Ibanche in apparently friendly spirit.

Back at Mushenge, bitter over what he considered the unpardonable indignity of his treatment by the State, the Lukenga began planning his revenge. For four months his witch doctors were busy "making medicine" for his subjects,—medicine so strong it would turn gun powder to water, or make its wearer impervious to bullets from the white man's gun. His medicine completed, the Lukenga called in his fighting men, distributed the medicine among them and sent them forth to drive out the white invader, be he trader, officer of the State or missionary.

Because of previous friendly relations with the Lukenga and his people, the missionaries at Ibanche stayed on in spite of reports of the rebellion, hoping the station would be by-passed. However, on Wednesday morning November 2, 1904, "The crisis came. A non-Christian village two miles west of us struck the first blow, killing one of our men working in his garden, and set fire to a village on the margin of our station."⁶ The mission compound soon became a haven of refuge for terrified women and children. Bands of loyal friends defended the mission and there

⁶Mr. A. L. Edmiston in Kasai Herald, Jan. 1905.

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was fierce fighting for several hours before the assailants were repulsed. The State official was fighting at another point and could only send two soldiers to escort Miss Brown, the only woman on the station, and the mission school children to Luebo. Miss Brown describes the journey.

When we started, the women and children, numbering about five hundred, followed. Children four, five and six years old were walking, even bearing burdens. The soldiers, fearing an attack and panic on the road, ordered my men to march at full speed. With tearful anxiety I watched my little girls as they, running, kept pace with my hammock. Having gone a few miles and passed all danger, we traveled more slowly, reaching Luebo in the afternoon.⁷

Mr. Phipps and Mr. DeYampert remained at Ibanche with a group of loyal African friends until the night of November fourth, when reports that a strong host of Bakuba were marching against Ibanche struck terror to the African's hearts and they fled in panic. Recognizing there was nothing they could do alone to protect the station, the two missionaries and a rubber trader from a nearby post slipped away in the night to Luebo.

The next day, November fifth, a party of missionaries and a few African friends returned to Ibanche hoping they still might be able to save the station from destruction. But the Lukenga's men had done their work. "The rubber factory and our beautiful station were in ashes, our goods scattered everywhere. Not a pigeon, goat or fowl

⁷Miss Althea Brown in Kasai Herald Jan. 1905.

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could be seen. There must have been a tremendous host to do such work in so short a time!"⁸

It seemed for a little while that Luebo, too, would be attacked. Only the fact that six nearby Bakete villages remained friendly averted the threat there.

Like all native uprisings before and since, the rebellion was soon quelled and the haughty Lukenga was in chains. The chains were later loosed, but the proud Bakuba never fully recovered from the shock of seeing their king reduced to imprisonment. It was the beginning of the slow disintegration of a unique primitive culture, full of both beauty and horror, before the relentless march of modern civilization.

Even as the smouldering ruins of Ibanche lay before them, the missionaries began making plans for a better station to replace the old. Early 1905 found them back at work, clearing and building, praising God that they "were again able to occupy and renew the work so dear" to their hearts.

Another trial of an entirely different nature was soon to befall the mission. Mention has already been made of the cruelties and injustice with which assigned quotas of rubber and ivory were exacted from the people of the Independent State. When Mr. Morrison went on furlough in 1903 he stopped first in Belgium, seeking an audience with King Leopold II, in order to report to him personally the abuses existing in the Congo. The audience was refused, and an interview with some of the king's ministers

⁸Mr. A. L. Edmiston, Kasai Herald Jan. 1905.

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brought no written assurance of improvement in the existing regime.

Having failed in his mission to Belgium, Mr. Morrison went on to England and America determined to add his testimony to that of others trying to arouse public sentiment for reform in the Independent State administration. Mr. Robert Whyte, influential in British political circles, sponsored him in England where he addressed a distinguished audience in Whitehall, London, and spoke before the Houses of Parliament on the subject of Congo Reform. In America he wrote and spoke tirelessly in behalf of the oppressed. The publicity given Congo atrocities finally resulted in the formation of the "Congo Reform Association" in England in 1903 and in America the following year. This Association was to work actively for the welfare of the Congo people for ten years, after which the reforms instituted by the Belgian Government when the Independent State became a colony of Belgium made its work no longer necessary.

Dr. Morrison returned to the mission in 1906 with some trepidation, knowing his activities on behalf of the oppressed would probably make him a target for retaliation. He found conditions worse rather than better, and continued his relentless publicity of all crime and injustice, always scrupulously exact in his reports.

In January 1908, as editor of the Kasai Herald, he published a short factual account of the changed life among the Bakuba people which was written by Mr. Sheppard. After telling of weed-grown fields, half-built houses, unkempt villages and starving children among

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the formerly clean, happy, prosperous Bakuba, Mr. Sheppard wrote, "Why this change? There are armed sentries of chartered trading companies who force the men and women to spend most of their days and nights in the forest making rubber, and the price they receive is so meagre that they cannot live upon it."

In February, 1908, the British Government ordered their Congo Consul, Mr. Wilfred G. Thesiger, to make a tour of the State, investigating the numerous reports and complaints of outrages. His report on the Kasai district was sent from Boma in September, 1908, and laid before both Houses of Parliament in January, 1909. The document stated that he found (1) waste of natural resources in the cutting instead of tapping, of the rubber vines; (2) taxing of villages a fixed number of rubber balls per month, with shortages punished by fines, imprisonment, and use of the *chicot*; (3) armed *kapitas* (native overseers) in almost every village who must be supplied gratis with "food, palm wine, a house and a woman;" (4) imprisonment of the women in order to bring pressure upon the men; (5) use of the Lukenga and his soldiers to enforce the rubber tax and fines. Public feeling aroused by the report ran so high that the stock of the Kasai rubber company suffered a severe slump.

It would seem that the action for libel brought by the Company Kasai against Dr. Morrison and Mr. Sheppard in February, 1909, less than two months after the publication of Mr. Thesiger's report, was an attempt at self-vindication. The basis of the charge was the little article

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by Mr. Sheppard which had been published in the January, 1908, Kasai Herald. The Company alleged that the article contained "lying affirmations, and very damaging to the plaintiff" and asked eighty thousand francs (\$16,000) damages. The summons was dated February 23, 1909 and called them to appear in Leopoldville on May 25, 1909,—the place nine hundred miles away; the time, less than three months away. Yet they must gather witnesses from the villages in the interior and make the nine hundred mile journey when the dry season had already begun and the Lapsley could not navigate the shallow Lulua. Counsel must be obtained and the defense planned.

Dr. Morrison immediately wrote the American Consul at Leopoldville asking him to get the trial postponed, and to obtain counsel if possible. Dr. Chester, of the Executive Committee in Nashville and Mr. Robert Whyte, the Mission agent in London, were notified. Missionaries and Africans prayed daily that justice might be done.

The American Consul at Leopoldville could not obtain counsel for the missionaries, but he did succeed in having the trial postponed. Meantime Dr. Chester had presented the case to the American State Department and our government made it clear they would not tolerate any injustice at the trial. Mr. Robert Whyte approached the Honorable Emil Vandervelde, a distinguished Belgian lawyer and a strong advocate of Congo reforms, with a request that he defend the American missionaries. Mr. Vandervelde not only agreed to do so, but would accept

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no remuneration for his services, considering it "a privilege to have an opportunity to see that justice was done in the Congo." The trial finally took place on September 30, 1909, and the missionaries were completely vindicated. The acquittal was handed down on October fourth by Judge M. Gianpetrie.

The close of the trial of Dr. Morrison and Mr. Shepard coincided with the end of an epoch in the Congo. Late in 1908, by agreement with the Belgian Parliament, King Leopold II relinquished all sovereignty of the Independent State of the Congo and the State became a Belgian colony. Parliament announced the first projected reforms in the Congo in October, 1909. Years were to pass before all abuses were stamped out, but it was not long before improvement was evident, and for many years, now, the Belgian Congo has been considered one of the best governed colonies in Africa.

It is hard to realize that in the distractions of such events as have been recorded, the routine work of the Mission went steadily on. Luebo Station began to take on the appearance of an established post as one after another, metal-roofed brick buildings began to replace the early stick, mud, and thatch sheds. The first citrus fruit trees planted by Dr. Snyder began to bear, and grapefruit and sweet oranges added variety and vitamins to the rather monotonous daily fare.

Eighteen new missionaries came to the field between 1901 and 1912, but eleven were lost, three by death, eight

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by retirement. Of those who retired, one is unique in her history which must be briefly recorded here. When Mr. Sheppard was on furlough in America in 1893-1894 he spoke at Talladega College in Alabama, appealing for volunteers for the Congo Mission. At the time a tiny little Negro woman, fifty-six years old, weighing scarcely one hundred pounds, was employed as matron in the school. Students, teachers and missionary were alike surprised and confused when this matron, Miss Maria Fearing, offered herself for Africa. The Executive Committee of Foreign Missions refused to appoint her because of her age, but this did not weaken her purpose. She appealed to Judge J. W. Lapsley, the father of Samuel N. Lapsley, to help her sell her little home in Anniston, Alabama, and to intercede for her with the Executive Committee that they permit her to go to the Congo as a self-sustaining missionary. The money from the sale of her home and her savings were supplemented by gifts from ladies of the Congregational Church in Talladega, and she was permitted to accompany the group going out with Mr. Sheppard in 1904. Within two years her work with the girls in the Home and with women proved so effective that she was appointed a regular missionary of the Church. For sixteen years she worked actively on the field, with only one furlough. Many a Christian woman in the Congo counts "Mamu Felung" her mother in Christ.

Of those eighteen new missionaries six were Negroes. Most of the Church is unaware of the great debt owed to her Negro representatives in Congo. During the first ten years there were times when almost the whole burden

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of the work was borne by them. Altogether there have been fourteen Negroes on our missionary roll in Congo.

It was during this period, too, that the first physician came to the field. Medical work of sorts was as old as the Mission, for few can see human suffering and not try to relieve it. Lapsley and Sheppard shared their medicines with both African and European friends; Mr. Snyder, a pharmacist with some knowledge of medicine, and Mr. De Yampert, who had had two years private study with a doctor in Selma, Alabama, in turn kept open the little mud dispensary at Luebo. Other missionaries with less experience ministered as they could to the sick both at Luebo and Ibanche.

There was a large clientele awaiting Dr. Coppedge at Luebo when he arrived in 1906, for he was the only doctor within hundreds of miles. There was no hospital nor equipment; it was to be seven years before a trained nurse was on the field to assist him. But when operations were necessary they were performed in the thatch-roofed dispensary. Another missionary, a layman in medicine, would give the anesthetic and the doctor kept one eye on the patient, one on the field of operation. Often he had to stop to pull the patient's tongue forward, inject a stimulant, or start artificial respiration. The patient having begun to breathe again, the doctor would re-sterilize his hands and continue the operation. Occasionally, in difficult cases, the operation would be suspended, the wound dressed and the patient allowed to rally. Then, the next day the operation would be concluded. "That no patient ever died on the operating table under these

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circumstances is only a Divine Providence."⁹ Surgical dressings were sterilized by boiling in a covered pot and drying in a wood stove oven. The doctor was thankful if only the outer layers of the package were slightly scorched!

Sometimes he was called to the village to give help in difficult labor cases. The bed was a crude elevation of sticks tied on to two parallel poles, or perhaps only the ground. Huge banana or plantain leaves served as sheets. In the dark, dirty huts or in a palm branch arbor, he would give the needed help, sometimes even doing a forceps delivery under such conditions.

Often he traveled long distances on foot and by hammock, sometimes in heavy rain, or in the blackness of tropical night, to reach an isolated post where a State or Company agent or a Roman Catholic priest lay ill alone. He would act as both doctor and nurse, staying till his patient was recovered. Such unselfish devotion could not but make its impress, and those who had been unfriendly and critical, or even definitely antagonistic, began to have a kindlier attitude toward the Mission and its work.

In 1911 King Albert of Belgium cited Dr. Coppedge, "for devoted and distinguished service to His Majesty's subjects, both European and African," made him a *Chevalier de l'Ordre de Lion Royal*, and presented him with the medal of the Order. Later, other missionaries were to receive similar recognition as the Government generously acknowledged their services to the Colony.

⁹Dr. Coppedge in letter to author.

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None of them, however, regarded this as a personal tribute, but as a tribute to the work of the Church they represent.

The year 1911 drew to a close in a peculiar atmosphere of triumph and defeat. It marked the end of twenty years labor among the people of the Kasai valley. The Bena Kasenga to whom our pioneer missionaries had first preached remained superficially friendly but, for the most part, stolidly indifferent to the gospel. The Bakuba, who had seemed so attractive, were reserved and conservative. The once friendly attitude of the earlier Lukenga was replaced by open hostility. The Lukenga could not drive the missionaries from his neighborhood but he could, and did, harass and punish his subjects who were friendly to them or who showed interest in the gospel. The station of Ibanche, which had been opened to reach the Bakuba, had been almost swamped by an influx of Baluba and Bena Lulua, and for the most part the Bakuba seemed content that it should be so. Repeated applications for concessions for new stations had been refused or pigeonholed by the State.

Even as these doors were closed God was opening greater doors among the Baluba, Bena Lulua, and kindred tribes. Mr. Lapsley's "big caravan, seventeen men, four women, one baby" accompanying him from Luluabourg to Luebo in 1891 had soon been followed by others until, ten years later, a great village of several thousand had grown up around the Mission Station, and by 1911

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the population was conservatively estimated at ten thousand. While the population at Luebo on the north or "Mission side" of the Lulua has been estimated as high as twenty thousand it is probable that the estimate of ten thousand remains more nearly correct. The population has been a migratory one, families settling there for a few years, then moving on to be replaced by others and the level of ten or twelve thousand has been fairly constant.

The people came to Luebo and to Ibanche with many motives,—liberated slaves, family and clan identity lost, sought the comparative peace and protection near the Mission; fugitives from justice hoped to remain hidden there; ambitious men and boys came to work and to learn new skills; many wanted to hear more of the strange faith taught by the missionaries. Whatever the motive for coming, they came with hearts prepared by the Spirit of God for the hearing of the gospel. They thronged the Sunday preaching services and the Sunday School, filled the big church sheds at Luebo and Ibanche for the early morning and mid-day prayer meetings; schools overflowed, and catechumen classes were crowded. From the village at night came a medley of song as scattered groups around their little fires met in evening prayer.

The eagerness to learn was accompanied by an almost equal eagerness to teach. The Lapsley plying between Luebo and Leopoldville, the missionary on itinerary, would stop at some lonely trading or State post to find a group of worshippers, some ready for baptism, who had been gathered together and taught by a boy or young man

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who had been in school a few years at Ibanche or Luebo. In 1911 there were over a hundred of these voluntary teachers, scattered across the thousand odd miles from Leopoldville to beyond Luluabourg.

The refusal of the Government either to grant concessions for new stations or permits for temporary occupancy, became also, under the hand of God, a source of guidance and strength to the Mission. Some of the earlier concessions asked for were beyond or on the outskirts of the territory for which the Mission was to be responsible and could not have been strategic centers. The fact that no missionary was allowed to remain longer than fifteen days in any African village made it necessary to depend almost entirely on African workers for sustained evangelistic work beyond the two stations and their immediate environs. This forced the early beginning of self-propagation in the new church. From the little band of Christians who early began going out two by two to teach in nearby villages, the missionaries selected the more promising for additional training as evangelists. In 1904 the annual report proudly carried the announcement that there were forty-one evangelistic teachers who could read and write. By 1907 some of these were far enough advanced in training to be ordained, and the election of five elders and six deacons marked the first step toward the organization of an indigenous church. The following year the first Mission Conference of African Workers was held.

Rapidly as trained workers increased, there were never enough to fill the demands for teachers that were con-

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stantly coming in from villages far and near. Nor could the missionaries keep up with necessary out-station visitation with its many-sided work of shepherding and disciplining new Christians, administering the Lord's Supper, advising and encouraging the evangelist. Every village with an evangelist was a center from which the gospel story spread out to nearby villages which in turn begged for evangelists of their own.

Itineration was at once the most joyous and the most wearing of tasks. Though the missionary traveled more comfortably, perhaps, than the pioneers, every trip meant exposure, over fatigue, improper diet and perhaps illness. We read of one missionary who lay three weeks ill in a village over a hundred miles from Luebo, and two more weeks at a nearby State post before he was able to return home. It was after an eleven-week itinerary of over six hundred miles with her husband that Mrs. W. M. Morrison died of a severe malarial fever at Luebo in November 1910.

Nevertheless, for the missionary, the joy of itineration outweighed the suffering. To tell the gospel story where it had never been heard; to see happy new Christians eager to share the gospel with others; to administer the Lord's Supper to brethren in Christ who had waited one, two or even three years for the sacrament; to baptize over eight hundred people, one hundred and seventy-five of them at a single service, as Mr. Martin did on one itinerary in 1906; these privileges outweighed all hardships.

By 1911 the church membership was over seven thousand. Such growth is the more remarkable in that the

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teaching was largely oral. Yet the teaching was not careless, and every member was examined thoroughly before baptism, to make sure he understood the fundamentals of the faith he professed. At this stage, a Bible reading church was impossible both because of the illiteracy of the people and of the paucity of scripture translated into their language. Pastoral direction and oversight of the young church members were imperative, yet missionaries and evangelists were utterly inadequate to the task.

In 1911 the *Malesona*, Lessons From The Whole Bible, was completed by Dr. Morrison and printed on the J. Leighton Wilson Press. This book contained one hundred and fifty selected passages from the Old and New Testaments translated literally and connected by brief paraphrases or summaries of the intervening passages. No longer did the teacher have to depend entirely on what he had memorized while in training for scripture from which to teach. The humblest convert, if he could read, could now possess a Bible story book of his own. The price of the book was the equivalent of one month's salary of the ordinary workman, yet the people were so eager to possess it that the press could not turn out copies fast enough to supply the demand.

That missionaries in the midst of such an awakening of a great people should be discouraged seems a paradox; yet discouraged they were. Delegations from distant villages where church sheds and homes for the evangelists were already completed had to be turned away by the score because there were no teachers to send. Year by year the little missionary force had been depleted by death or

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resignation or absence on furlough, until only eight were left where fifty could scarcely have hoped to meet the pressing demands. Moreover, the Church at home, burdened with debt since the panic of 1907-1908, protested constantly at the enormous cost of the Congo Mission and wondered if the Mission were worth its price. Striving to preserve and strengthen their beloved work, some of the missionaries even resorted to the argument that the actual cost of a convert in dollars and cents was less in the Congo than in any other field. As though human souls could be valued in dollars and cents!

The Mission was losing ground! As 1911 drew to a close there seemed only one solution. Ibanche Station must be closed and the little force concentrated at Luebo to meet the most pressing needs.

But this was God's work! Surely He who had stirred the hearts of these people to turn to His Son would stretch forth His hand and claim the men and women needed to bring them to Him. In this faith the missionaries prayed, and called on their African Christian friends to pray. Together they joined in seasons of prayer; and as they read in the Church papers of plans for a Laymen's Missionary Convention at Chattanooga, Tennessee, early in 1912, they redoubled their petitions. Would they find their answer there?

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NEW MISSIONARIES

1901-1911

<i>Appointed</i>		<i>Service Terminated</i>
1902	Brown, Miss Althea, Alabama (m. Rev. A. L. Edmiston 1905; d. at Mutoto, 1937)	1937
1902	DeYampert, Rev. L. A., Alabama	1918
1903	Edmiston, Rev. A. L., Alabama	1941
1903	Martin, Rev. Motte, Texas (d. at Luebo, 1946)	1946
1903	Slaymaker, Mr. Henry Calvin, Virginia (business) (d. near Kwamouth in sinking of "S. N. Lapsley", 1903)	1903
1904	Sieg, Rev. J. McClung, Virginia	1918
1906	Coppedge, Llewellyn J., M. D., North Carolina	1918
1906	Morrison, Mrs. Bertha Stebbins (Mrs. W. M.), Louisiana (d. at Luebo, 1910)	1910
1906	Rochester, Rev. A. A., Alabama	1939
1906	Scott, Mr. William Brown, Scotland (industrial)	1915
1906	Taylor, Miss Annie Kate, Alabama (m. Rev. A. A. Rochester, 1911; d. at Mutoto, 1914)..	1914
1908	DeYampert, Mrs. Lilian Thomas, (Mrs. L. A.), Alabama (d. in U. S., 1930)	1930
1909	Martin, Mrs. Bessie Sentell (Mrs. Motte), Louisiana....	1946
1909	Sieg, Mrs. Grace Sands (Mrs. J. McClung), Virginia....	1918
1910	Howard, Mr., Scotland (industrial)	1912
1910	Pritchard, Dr. Joseph G., North Carolina (dental & business)	1913
1911	Bedinger, Rev. R. D., Virginia	1929
1911	McKee, Rev. George T., Arkansas	1944
1911	McKee, Mrs. Elsie Maxfield (Mrs. Geo. T.), Arkansas..	1944
1911	Scott, Mrs. Rachel Boyd (Mrs. W. B.), Scotland.....	1915



V

EXPANSION

1912 - 1919

"The problem is to keep pace with the work as it expands of its own force."

—DR. W. M. MORRISON

"There is no room for man's glorying—the work is of God alone."

—DR. MOTTE MARTIN

CHATTANOOGA, Tennessee, February 8, 1912. The answer was there!

Nothing has ever happened in the history of our Church, or perhaps any other church, comparable to the scene which was enacted in the Thursday night session of the Laymen's Missionary Movement Convention recently held at Chattanooga. . . .

The climax came when Motte Martin told of the heart gripping need of Africa and the inadequate force in our Congo Mission. He told of the petitions of surrounding tribes coming to Dr. Morrison for teachers who should tell them of the Gospel, some making a pilgrimage from three hundred miles back in the interior; he told of the distress of these pilgrims when our missionaries informed them that the Church had a great debt to pay off before they could send out more workers, and suggested that they could only return and fast and pray that God would open the way; then how the pilgrims returned, and whole villages fasted for three days, denying themselves not only food, but water, also.

Martin said God has answered by moving some of the young people in the south, to whom he had told the story, to offer themselves for Africa, and that some of them were present in the Convention. These were called upon to come to the platform. Instantly there seemed to spring up in every part of that vast assemblage young men and young women making their way to where the speaker stood. They came from all sides, from rear and front, from gallery and pit, until twenty-eight of them stood shoulder to shoulder on the platform. . . . There was elation and joy written in their faces which can only come from full surrender and overflowing purpose.

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It was too much for even a staid and dignified Presbyterian gathering. The audience simply leaped to its feet and shouted, and it was no half-hearted shout, but came forth like the swelling of an irresistible tide. With one accord three thousand voices were lifted in grateful song, "Praise God From Whom All Blessings Flow."

The volunteers for Africa took their seats behind the Korean forces (fourteen of them), forming, with the twelve missionaries in attendance on the Convention, a solid group of fifty-four in the tier of seats rising just to the left of the platform. Mr. Campbell White came forward and said, "This is unique in my experience; I never saw anything like it before.—Now, men, what are you going to do about it?"

Immediately men began to call out what they were willing to subscribe toward sending to the African field such of these volunteers as shall be able to qualify. . . . It was soon announced that support for eleven volunteers had been provided. . . .

But far and away the broadest significance of the Chattanooga Convention is that it marks, in all probability the beginning of a new era in the missionary history of the Southern Presbyterian Church.¹

"Chattanooga" did indeed mark a new era for the American Presbyterian Congo Mission. It had asked for fifty missionaries in a ten-year period. In eight years fifty-two were sent to the field, and only eighteen were lost to the work during the same time. Half of these years were to be war years with world commerce and travel disrupted. Even the isolated Kasai district in Central Africa was to feel the repercussions of war, although those

¹The Missionary Survey March 1912.

which were to affect the Mission most seriously came toward the close of the war and later.

Communications by mail were slowed, travel became difficult, and supplies were almost entirely cut off. The uncertainty of communication by mail was somewhat compensated for by the wireless station which had been opened at Lusambo early in 1914. Here war news was received, mimeographed, and sent to all European and American outposts in the district at fairly regular intervals. Eagerly the missionaries received these blurred sheets, pored anxiously over the unfamiliar French, and watched their own country become involved in the conflict. Always they were from ten days to two weeks behind in the news, sometimes longer. Travel between the United States and the Congo was still possible by following the indirect routes from New York to Lisbon or Cape Town thence to Matadi on coastal steamers. The steady influx of new missionaries continued, while necessary furloughs, sometimes extended unduly because of war conditions, were taken either to America or to Cape Town. The shortage of supplies raised greater difficulties but it was never so serious as to cause an actual break-down in the work. Missionaries soon learned to substitute flour from African grown rice, plantain flour and corn meal for wheat flour, peanut and palm oil for imported cooking fat. Syrup and crude brown sugar were made from African sugar cane. Vegetable gardens became a necessity. When barter goods gave out and currency was scarce, worklines were dismissed and all but essential industrial activities ceased. The African teachers and evangelists continued their

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work without regular pay, happy in giving sacrificial service to their Lord.

Nothing was to stop the swift, spontaneous expansion of the work which the missionaries were forced to follow rather than direct, and with which they struggled in vain to keep pace. As God raised up new laborers for His work, He opened long-closed doors into the land they strove to possess. Concessions were granted for Mutoto Station, deep in Bena Lulua territory in 1912; for Lusambo in 1913; for Bulape in the heart of the Bakuba kingdom in 1915; and for Bibanga, among the Baluba, in 1917. In 1913 a sub-station across the river in South Luebo was opened in an endeavor to reach State and Company employees and to minister to State prisoners, but after a few years the project was abandoned because of a greater need for the missionaries elsewhere. Lusambo, on the Sankuru river, was sought primarily as a transport station where the Lapsley could dock the whole year round. There was also there a goodsized Baluba and Bena Lulua colony eager for the gospel. Bibanga and Lusambo stations kept the names of the villages where they were located. The other two were named in memory of two missionaries who gave their lives in gentle, loving service to the people for whom the stations were opened. *Mutoto*, meaning Star, was the African name of Mrs. Bertha Stebbins Morrison, and *Bulape* that of Mrs. Annie Taylor Rochester.

The story of Bulape is different from that of the other stations in that it was opened under certain well defined directives from the Mission. The pioneer's dream of winning the great Bakuba people and allied tribes to Christ

had never been realized. Ibanche, which had been opened in 1897 to reach the Bakuba, had largely failed in its purpose as the Baluba and Bena Lulua had come in and absorbed the time and attention of the missionaries. Bulape, only thirty miles from the Bakuba capital, Mushenge, was given ten years in which to try to win the Bakuba people. If they were still unresponsive in 1925, work among them was to be abandoned.

In order to safeguard the new station against being absorbed by the Baluba and Bena Lulua as Ibanche had been, further restrictions regarding personnel were added. The new station must be cleared and built by Bakuba subjects only. Three Baluba elders and a group of four or five evangelistic teachers who had worked at Ibanche were assigned to help begin the work, but any enlargement of the evangelistic force must come from the Bakuba kingdom itself. No Baluba nor Bena Lulua were to be allowed to settle around the station or in nearby villages. Add to the restrictions these elements: no amount of explanation was ever to make the Baluba and Bena Lulua understand why the Bulape missionaries were apparently refusing them; the Lukenga was openly hostile, imprisoning and cruelly mistreating the leaders of his people who were friendly to the Mission; the missionaries could not overcome a certain sense of their work being "on probation"; and you have some faint idea of the burden under which those assigned to the new station worked.

To Mr. and Mrs. H. M. Washburn was given the double duty of dismantling Ibanche and opening Bulape. For thirty-five years they were to give themselves unstintedly

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to the work among the Bakuba, and to them, in no small part, was due the early success of this new undertaking. "In the fullness of time" God was opening the hearts of the Bakuba to the Gospel. Within three years sixteen evangelists were teaching in fifty-three out-stations. Before the ten years of "probation" were ended the Bulape Christians had taken the lead in self-support, a position they have never since relinquished.

It is difficult to enumerate, much less describe, the activities of the Mission during the eight years from 1912 through 1919. In addition to opening the four new stations among the tribes for whose evangelization the Mission assumed full responsibility, it was the privilege of the missionaries to help representatives of several other societies as they opened work in surrounding territory. Late in 1913 Bishop W. R. Lambuth arrived in Luebo with a party of fourteen missionaries who were to establish a Southern Methodist station at Wembo Nyama among the cannibal Batetela to the northeast. Twenty-one evangelists and Christians from Luebo voluntarily accompanied the Methodist group to help in the opening of the new mission. This event was singularly reminiscent of an incident in China almost fifty years before, when the parents of Bishop Lambuth, members of the Methodist mission in Shanghai, had entertained the first Southern Presbyterian missionaries to China and sent them on their way with a Chinese pastor to be their assistant.

In 1913, too, Mr. T. Daumery and Miss Marguerite Van Leacourt, representatives of the Belgian Evangelical Church, came to work at Luebo in order to have some practical missionary experience before opening their own mission in the Congo. As the first world war made it impossible for the Belgian church to carry out its plans, Mr. Daumery and Miss Van Leacourt later became regularly appointed missionaries of the A. P. C. M., as did also Mr. Daumery's fiancée, Miss Nellie Balty. Three members of a Scandinavian group also served a missionary apprenticeship on the Mission on a self-supporting basis. Miss Sophia Carlsson, Mr. S. N. Edghegard, and Mr. G. Tollefsen rendered valuable service during their three-year stay at Luebo and Bulape.

Meantime the increased interest in the Congo Mission stimulated by the Chattanooga Convention continued. The announcement of the opening of Mutoto station challenged the life of Mr. W. Laurens Hillhouse, a successful contractor and builder in Calhoun, Georgia. Mr. Hillhouse, an elder in the Presbyterian Church, had long wanted to be a missionary, but he had seen no opening for a man with his kind of training. Now, in the building of a new station, he saw the opportunity to use his training and experience for God on the foreign field. He was fifty-two years old, past the age limit for missionary appointment, so, like Miss Fearing, he came to the Congo on a self-sustaining basis until he had proved his usefulness. Mr. Hillhouse was the first of a number of builders who were to render an inestimable contribution to the success of the Mission, and to the welfare of the colony.

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Beginning with untrained men, many of whom had never before seen the tools they were to use, they taught them to mold, burn and lay brick, saw lumber, build and set window and door frames, and to do all the multitudinous tasks connected with industrial work, until many became skilled artisans. Some of these trained workmen remained with the Mission for years, others went to take better paying work at state or company posts, usually carrying with them the gospel story they had learned at the Mission.

The industrial work on the Mission received further impetus from the announcement of a gift of ten thousand dollars for an industrial school. In 1915, Mr. C. R. Stegall, a graduate of Georgia Tech, arrived on the field to open the school. A missionary residence needed a kitchen; a Christian young man by the name of Tshibangu wanted to learn to be a carpenter; "he was given a saw and for the first time in his life cut a plank." Building of the kitchen had begun and the Carson Industrial School had opened! Class room work was combined with the practical and soon sorely needed furniture, cupboards, tables, chairs, and beds, began to appear in the missionary homes. During the fifteen years of its operation the school trained about seven hundred and fifty young men. To carpentry were soon added brick making and brick masonry, then tailoring, with hand operated sewing machines, the prices of which were within reach of the African. Where hookworm was prevalent, shoes were needed for health as well as for comfort. Experiments revealed several trees whose bark was rich in tannin; many kinds

of skins were available; before long a busy tanning and shoe-making industry was established. Blacksmithing, the making of tools from the native smelted iron, and finally ivory carving were added to the courses of instruction.

With the great depression which was seriously affecting the Congo work by 1930, the school had to be closed down. But no one can record or measure its value in the development of either the work of the Mission or the industrial life of the colony. Scattered throughout the Congo one finds not only the graduates of the school but the uncounted hundreds trained by them, many with their own independent shoe repair shops, tailoring establishments, or cabinet making industries. Most of them carried their Christian faith with them into their distant homes, and their shops are evangelistic as well as industrial centers. Tshibangu, the first student, is still the active head of a furniture-making plant in which his sons and grandsons work with him, and he is still a faithful Christian and a regular contributor to the church.

As the Industrial School gave a tremendous impetus to meeting the material needs of the Mission and its people, so the gift of funds for a hospital at Luebo furthered immeasurably the healing ministry of the Mission. Coincident with the announcement of the gift was the arrival at Luebo in 1913 of the first trained nurse, Miss Elda M. Fair. She was followed by the second doctor, Dr. T. Th. Stixrud, in 1914. In the dry season of 1914, the foundation of the McKowen Hospital was begun, and to Miss Fair was accorded the honor of laying the first brick.

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To Dr. Stixrud, a man equal to any task, fell the much more onerous labor of directing much of the actual building. After early morning dispensary, he was often off by hammock to the sawmill, several miles distant, to supervise the running of logs through the mill, sharpen saw blades, or make repairs in the machinery. Back on the station in the afternoon, the rest of the day was spent with hammer and saw, building or setting window and door frames, directing the brick masons, framing a roof, laying shingles,—whatever was necessary to hasten completion of the hospital, Dr. Stixrud was on hand to do it.

In 1916 the McKowen Hospital with its fifty-six beds was complete. Probably there was never another quite like it. The operating room was in the center front of the building, light coming in through a huge bay window extending almost to the floor. Through this window anyone standing outside on the hospital lawn had an unobstructed view of the operating theatre. Why this unprecedented exposure? To the African everything connected with the word medicine was dark and mysterious. That there was nothing occult in the work of the Mission medical staff must be clearly demonstrated. So it happened that every operating day found a curious crowd staring through the long window. They saw the patient lying on the table, the white-clad forms of doctor and assistants motionless a moment as Divine guidance and blessing in the operation were asked, then the flash of instruments and deft movement of hands. They stood watching, hushed and almost breathless, till the patient was wheeled out to the ward. The supreme amazement came on a morning

when a suffering woman was brought to the hospital, hurried preparations were made, and, after a long period of suspense, the doctor held aloft for all to see the tiny form of a living child delivered by Caesarean section. The already shaken prestige of the witch doctor declined quickly after such a miracle performed by the white doctor. And when the happy mother returned to the village with her baby, it was to bear repeated witness to the miraculous skill of the hospital staff.

Not only did the medical work serve to break down barriers of superstition among the Africans, it served also to remove the barriers of misunderstanding and opposition between the Mission and European officials. As early as 1914 the State recognized the value of the mission medical work to the colony by making a grant of medicine to the Luebo dispensary, and, as new hospitals and dispensaries were opened, each received an annual grant from the government. The Company Kasai, so antagonistic to the Mission and all connected with it in 1908, became a grateful friend before ten years had passed. Twice the Company put the *Lapsley* in dry dock at their headquarters in Dima to give the boat a complete overhauling and painting. They refused to present a bill, insisting their indebtedness to the medical staff for looking after the health of their agents was greater than the cost of the work they did on the *Lapsley*.

Here we pause to pay tribute to the consecrated doctors and nurses of the A. P. C. M. Trained to take orders and to carry them out quickly and exactly, the nurse in the Congo immediately finds herself faced with a situa-

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tion for which she has no preparation, where she must act with the judgment and assurance expected of a doctor. Even though there be a doctor assigned to the station where she is, he may be called away for days on an emergency and the nurse finds herself forced to diagnose and prescribe treatment as though she were a doctor. Courageously and without complaint the nurses have accepted these responsibilities and, under God's hand, have kept dispensaries and hospitals operating effectively without a doctor, even over a period of years. As for the doctors, their devotion has been boundless. At any hour of the day or night, calm weather or storm, they have responded to every call from any source,—on foot, by hammock, on bicycle, on motorcycle, over trails never meant for forced travel, they have gone without thought of self. Dr. Stixrud, the only doctor lost to the Mission by death, was operating on an African patient when seized with the heart attack which ultimately resulted in his death. His doctor's instinct and training told him he should stop work and lie down immediately, but that same instinct also told him the operation must be completed if his patient were to live. Supported by his wife, herself a trained nurse, and two medical assistants, he completed the operation,—the last service he was to render in Congo, though he lived to reach America and see again his beloved children before his death.

Few, if any, of the Africans of the Kasai district were sent as soldiers in the war, but hundreds were used as

porters in German and British East Africa and in the German Kamerun. As these began to return to the Congo at the close of their terms of service, they brought with them the seed of an unusually virulent type of dysentery. The disease appeared at first sporadically, and then, late in 1918 and in early 1919, swept across the country in an epidemic of paralyzing proportions, perhaps reaching its height in the Bakuba kingdom.

As the scourge, accompanied or immediately followed by the almost equally deadly epidemic of Spanish influenza, swept into mission territory, every effort was made to combat its progress. The doctors sent a supply of medicines to each station together with instructions for treatment of the diseases, and suggested sanitary regulations for the African villages. Where trained medical assistants were available, and when a chief gave assurance of full cooperation, they were sent to some of the larger villages to supervise care of the sick and to direct sanitation. At Luebo African medical aides went out twice a day through the great village of over ten thousand people to give medicine, send the more seriously ill to the hospital, and to enforce sanitary regulations. At Bulape a large isolation camp was opened well beyond the borders of the station and the local villages. Here the three missionaries together with their African helpers, gave themselves to the point of exhaustion in caring for the sick who came by the hundreds from all around, seeking help in their distress. How well the station staff succeeded in their self-imposed task is witnessed by the fact that the death rate in the camp was only four per cent.

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When the plague reached the Bakuba capital of Mushenge the missionaries sent a messenger to the Lukenga offering him and his people medical assistance. The hostile king haughtily refused the offer and appealed instead to the nearby state post and to the Roman Catholic mission for help. Neither was equipped to cope with the epidemic. The state officer took the only sanitary measures within his power, sending his soldiers to tear down and burn the endless maze of high thatch fences that divided Mushenge into sections, thus laying the infected village open to air and sunlight. To the sorely afflicted people this seemed but an added cruelty to their already stricken village.

The Lukenga had fled before the sickness but the germs of death were in his cortege and flight was of no avail, serving only to spread the disease. Behind him at Mushenge over seven hundred had died and countless others were desperately ill. He had consulted his medicine men. They found nothing save the crowing of roosters which was as universal as the scourge; hence the crowing of the cocks must bring the disease. Kill the cocks to hush their crowing and the epidemic would cease. The edict went forth; the crowing ceased; but the plague was unabated. There was left only one recourse. Desperation, coupled with importunate insistence of his royal mother, forced the Lukenga to cast pride aside. Sending his heavy, embossed brass anklet as a token of pledged obedience to the directions of the missionaries, he appealed to the Mission for help. Immediately Mr. Washburn set out for the Bakuba capital. Under his direction the sick were

started toward Bulape. Those who were able walked; others crawled along the path till picked up by carriers with hammocks; three were lifted from shallow graves where they had been laid to die. Contaminated houses were burned and sanitary regulations were enforced. Among the scores of pitiable sufferers struggling on to the station, where alone was held out hope of life in the midst of unutterable desolation, were three young men who were heirs apparent to the Bakuba throne. Into the great isolation camp at Bulape the throng from Mushenge streamed, there to receive the same selfless care that had already restored hundreds to health. All three of the young Bakuba princes recovered, and two of the three lifted from their shallow graves experienced what was for them a true resurrection from the dead.

The Lukenga escaped the dysentery plague but was stricken with the scarcely less fatal influenza and died; died in the arms of a mission evangelist, begging that the missionary he had despised and insulted would come to him. The missionary came, but he arrived too late. The Lukenga was dead.

The scourges passed. None could number the victims they claimed, but it has been estimated that over six hundred thousand perished. Occasionally an entire village was wiped out. None who lived through those tragic months could ever forget them, and among the Kasai people events are still dated from the "great sickness of blood."

Slowly life drifted back to normal. To the missionaries at Bulape the chief question after the epidemics passed

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was whether or not the attitude of the Bakuba rulers toward the Mission would be changed. For several years their people had been friendly and open to the gospel and had endured bitter persecution for their faith. Would the new Lukenga follow the actions of his predecessors, or would the ministry of the Mission to his people in a time of unparralleled disaster convince him of their friendship? The answer came when the missionaries were called to Mushenge to witness the "taking of the eagle feather" by the king. At the close of his inaugural address he tapped the rolled leopard skin held in the hollow of his left arm and spoke these anxiously awaited words:

The elephants roam the jungles in herds; the monkeys pass through the tree-tops in bands; the driver ants travel in columns through the sand;—all the animals hunt in packs,—*But the leopard hunts alone!*

I am the leopard, I hunt alone! Following my own will and judgment, I now pledge you, in my authority as King of the Bakuba, to friendship with the Mission. Let them come and build their village at my capital! As the leopard tears his prey, so will I despoil those who refuse my commands!²

Thirty years and a day after Lapsley and Sheppard had pitched their tent on the north bank of the Lulua River, one of their dreams was realized and the longtime prayers of many missionaries were answered. The Mission was free to preach the gospel to the Bakuba people without hindrance.

The same scourge that brought the Mission the

²C. T. Wharton "The Leopard Hunts Alone"

triumphant joy of seeing the Bakuba kingdom opened to the gospel brought also an almost irreparable loss when it claimed the life of Dr. William M. Morrison at Luebo on March 14, 1918. More than thirty years after his death, it is still difficult to estimate fully the value of his contribution to the life and work of the A. P. C. M. Mention has already been made of his activity in Congo reforms and of his language work. The scholarly grammar of the Baluba-Lulua dialect and the *Malesona* (the story of the whole Bible) are perhaps his most important tangible contributions. The early casting of the language into an accurate written form and the analysis of its grammatical principles, laid the foundation for the production of an unusually fine and unified collection of literature in the vernacular. The chaotic state of the literature in dialects which have no such authoritative source of reference, bears eloquent testimony to the value of the grammar. In the *Malesona*, the humblest reader finds the story of salvation simply told, and the preliminary work which Dr. Morrison did in Bible translation was priceless.

As legal representative of the Mission he made every effort to maintain courteous and pleasant relations with both the officers of the state and representatives of the Roman Catholic Church. However, when it became necessary to meet an issue, his quiet and firm insistence on justice compelled respect and admiration both for himself and for the mission which he represented. As a missionary he preached, taught, and studied incessantly; there was always some language work in progress; yet the humblest African, the discouraged new missionary, or the ex-

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perienced worker with a knotty problem invariably found in him a sympathetic listener and a wise counselor.

Perhaps the highest tribute that can be paid Dr. Morrison is to record the simple fact that almost from the time of his arrival on the Mission his fellow missionaries accepted him as the natural leader and administrator of the Mission. This was not because he was aggressive and expected or sought high position, but rather it was their spontaneous tribute to a great missionary of Christ. In a very real sense he was the father of the Mission and many of its methods and policies still reflect his wide visioned leadership. "The chief characteristics of this great leader were those of magnificent courage, tenderheartedness, rare tact in dealing with savage tribes, sound judgment, tireless industry, genuine love for the African, a prayer life of great power and a deathless loyalty to Christ. . . . There is a vigor about this mission (the A.P.C.M.), an air of progressiveness and a statesmanlike quality in all its plans, that synchronize with the life and administration labors of the man who gave twenty-one years of unremitting toil and sacrifice to build it up. William Morrison died young. He was not fifty-one. But he lived much."³

In 1916 Dr. Morrison had completed the translation of the Gospels and Acts, and a first edition was printed on the J. Leighton Wilson Press at Luebo. In the same year the Reverend T. C. Vinson, who had shown marked aptitude for language work during his first term, was assigned to work with Dr. Morrison in Bible translation. He was relieved of all other duties that he might give his entire

³Quoted from Bishop Lambuth of the Methodist Church.

time to this work. It was a rare privilege and a high honor that the Mission conferred upon him, but one that also entailed years of exacting study and tedious labor. Mr. Vinson fully measured up to the assignment. For nearly two years he worked in close association with Dr. Morrison, sharing the benefits of the latter's long study and experience. After Dr. Morrison's death he carried on alone, completing the great bulk of the translation. In 1926, ten years after Mr. Vinson had been commissioned to the task, the first edition of the complete Luba-Lulua Bible came off the press of the American Bible Society. When the first Bibles reached the Mission—The noisy caravan, in from Luebo with "boxes from the foreign land" had checked in their loads, received their pay and started home. In the cool shade of her veranda a missionary, assisted by a young lad, set about checking invoices, opening boxes, and sorting out goods for distribution to the consignees.

"*Mikanda*," (books), said the lad, as he lifted the cover from a box. The missionary folded aside the covering papers and fairly gasped with joy as she looked at the volume she lifted out. It was a sturdy, cloth-bound, beautifully printed book bearing the monogram of the American Bible Society,—the long-expected Luba-Lulua Bible.

Placing the book in the hands of the eager-eyed boy, she said, "Mikobi, here is the entire word of God in your own language."

He gazed at her unbelievably a moment, then asked,

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"Does it have every word, verily, verily, that is in your Bible from the foreign land?"

"Every word, verily, verily," she answered.

The lad no longer looked at her, but far out beyond and above the palm crowned hills. Huskily he whispered, as he folded the book reverently to his breast, "Tuasakadila; tuasakadila wa bungi." "Thank you; thank you very much!" It was not the missionary whom he thanked.

Mr. Vinson never saw the completed Bible in the hands of the Congo people, for illness in his family kept him in America after 1923. The combined years that he and Dr. Morrison spent in the Congo did not equal the forty years which are the normally expected time of missionary service on the field. But in the Luba-Lulua Bible they have left in the Congo a worker far more effective than any man. Both the American Bible Society and the British and Foreign Bible Society have published editions of the book and it has carried its message far beyond the borders of the Mission. Could the voices of all who have found life and light in its pages sound at once, what a joyous paean would echo young Mikobi's "Thank you; thank you very much."

In spite of the tremendous program of building entailed by the opening of the four new stations, in spite of the enlargement of the ministry of healing made necessary by the epidemics, and in spite of the shortages and disruptions caused by the war, the fundamental ministry of preaching and teaching still held first place in the

work of the Mission. The old missionary "fence," where each missionary housed in his yard and gave special training to promising young boys from the out villages, gave way to a Boys' Home on each station. Girls' Homes were opened. Physiology and hygiene, agriculture, geography and French were added to the three R's already taught in the schools. Reading still served as almost the sole standard for promotion, because the primary aim of mass education was to enable large numbers of people to read the Bible for themselves.

The demand for evangelists seemed unlimited. More delegations asking for teachers were turned away to "wait and pray" than were given evangelists. The need for trained men was all the more urgent because, in 1912, the Mission had formally assumed sole responsibility for the evangelization of all Bakuba and Buluba-Lulua speaking peoples and their allied tribes. To meet this need a special training school for evangelists was opened at Luebo in 1913 under the direction of Mr. C. L. Crane and Mr. J. W. Allen. Since the graduation of the first class of twelve in 1915, this school has poured a steady stream of increasingly well-trained evangelists into the life of the Congo Church. In late 1918 the school was moved to Mutoto and named the Morrison Bible School in memory of Dr. William M. Morrison.

The utterly overwhelming task that the missionary force faced was the shepherding and training of the great mass of new Christians that were yearly added to the church by the thousands. Standards for church membership were raised; one must know the catechism, understand the

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plan of salvation, and show evidences of Christian life before being baptized. Among the Bena Lulua, where laziness was a besetting sin, men were required to give evidence of having worked in their fields. Ability to read was made a requirement where school attendance was possible for the new Christians. The grace of giving was stressed, and in 1915 the church's first gift outside the bounds of its own activities was recorded. Sixty dollars were sent to the Red Cross for relief work in Belgium.

In the early years Christmas had been celebrated with a Santa Claus who presented gifts to all connected with the Mission. This was a grave mistake with a primitive and materialistic people who had no idea of the significance of Christmas and Christmas giving. Soon the clamor for Christmas gifts far outran the resources of the missionaries, and Santa Claus and gifts were abandoned. In 1912 Christmas celebrations began again, this time with emphasis on the Christmas story which was told in story, pantomime, pageant and song, and on the bringing of gifts of the Christ who gave himself for all mankind.

Christmas in the Congo! Who shall ever forget it? With the first pale gray of dawn one is awakened by the distant sound of singing voices, "Holy Night," "O Little Town of Bethlehem" and as they draw nearer, "Hark! the Herald Angels," "Joy to the World!" Sometimes the missionary steps outside to join the carolers in a Christmas prayer before they move on to the next home. At mid-morning everyone is gathered in the church, eight hundred, a thousand, or more, all come to worship Him and to present unto Him gifts. Such joy of worship in prayer and song!

Expansion

Such a happy and spontaneous outpouring of gifts as they present their special offerings earned by extra labor or laid by in genuine self-denial! Even the five-and-six-year-olds have worked to earn the gifts they bring. And these station services, with variations, are reproduced in miniature in many of the outstations. The spirit of Christmas is a vital force in the Congo Church.

Another phase in the training of the new Christians was the development of an adequate leadership for the Church. From time to time elders and deacons had been added to the first group chosen in 1907, and in 1916 three outstanding elders were ordained as pastors with all the privileges and responsibilities of an ordained minister in the Presbyterian Church. All the responsibility they could carry was laid upon these pastors and officers of the indigenous church. Church discipline, examinations for baptism, plans for opening new work, oversight of sections of the outstation work, all these duties under the supervision of the missionaries, were laid upon them. For the most part they measured up to their tasks with surprising competence. The pressure of tribal and clan ties was sometimes too strong, unduly influencing decisions. The handling of church funds was a problem, not because of intentional dishonesty, but because of inexperience in keeping such a trust. Annual conferences of evangelists were continued in order to encourage the group and to give them further training.

As the missionaries looked forward to the organization of self-sustaining and self-governing churches, and to the

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possible establishment of a presbytery, a meeting of the pastors, elders and deacons was called in October, 1919, to discuss matters of interest in the Church. The findings of this group gave evidence of sincere purpose and held high promise of success in the projected church organization.

A true Christian works with his hands, attends church, gives to the Lord, and teaches the gospel to others.

An evangelist and his wife should set a good example in conduct, and should give to the Lord. The evangelist should be careful in handling the funds of the church, pay his State taxes, and not enter into unnecessary discussions with Roman Catholics.

Marriage should be in the faith.

A Christian should be careful in choosing his associates, know to read the Bible, tell the truth always, and be hospitable to visiting Christians.

For themselves they resolved:

That we will never go forward save in prayer and reliance upon God.

That love is the only sure test of the Holy Spirit, all partiality and division being of Satan.

That when we go to the villages of others we go as ministers, not as chiefs.

That when we go among our assistants, either socially or officially, we should go in the spirit of humility.

That we be constantly on guard against the subtle temptation of flattery of men, lest we think of ourselves more highly than we ought to think.

The close of the first world war marked the close of an era in the life of the Mission. We turn to a brief survey

of the past in order to picture the background against which the new epoch opened.

By far the most significant political event of the era was the transfer of the Independent State of the Congo to Belgium as a colony in November, 1908. The first projected reforms were announced by the colonial minister in October 1909, and, as they were gradually carried into effect, life for the Congo people settled into patterns of comparatively undisturbed quiet. With the years, the old cruelties of the rubber and ivory collectors disappeared. Inter-tribal warfare was suppressed and its accompaniments of slavery and cannibalism were largely abolished. Human sacrifice and the poison ordeal were outlawed, and if the practices were not entirely restrained they were at least much abated.

African rubber had been largely exhausted, and ivory was no longer as plentiful as in earlier days. However, new agricultural and mineral resources of even greater value than ivory and rubber were being discovered. Copper mines had been opened in the Katanga, and diamond fields in the Kasai district prospected. One of the latter, only a short distance from Luebo, had produced over a half million dollars worth of diamonds in 1917. It wanted only the cessation of the war for the exploitation of these and other priceless resources to pass the exploratory stage and become great, thriving industries.

And what of the Mission? The small tent in the little clearing on the north bank of the Lulua had been replaced by a beautiful park-like compound dotted with attractive brick and whitewashed mud buildings, mission-

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ary homes, the McKowen Hospital, the J. Leighton Wilson Press building, workshops, offices and store-rooms. The whole was dominated by the large thatch-roofed church shed where, each weekday at dawn and again in the afternoon, hundreds of worshippers gathered for prayer and song before going about their tasks. Dusty Bena Kasenga still lay in the distance, but crowding upon the compound was a great village of small, thatch-roofed mud and stick houses along straight-lined streets. Here some of ten or twelve thousand Baluba, Bena Lulua, and kindred tribesmen had come to be near the Mission.

Sixty miles to the north of Luebo, in the midst of the Bakuba, was Bulape station; two hundred and seventy miles to the east was the transport station of Lusambo; southeast, among the Bena Lula, was Mutoto, one hundred and sixty miles away; and another one hundred and eighty miles to the southeast was Bibanga, deep in the Baluba territory. With five stations strategically established among the principal tribes they came to evangelize, the task of the Mission now was to push out from each center into the countless villages surrounding them. Lusambo might perhaps be transferred to the Methodists and another station opened south of Mutoto, toward a group of the Big Bakete; but on the whole, the pattern for future work seemed established.

To man these stations there were forty-eight missionaries. The Mission asked for fifty more.

The influence of the Mission pervaded the entire district. In the early days of inter-tribal warfare, the missionaries had often succeeded in curtailing hostilities and

making peace between opposing groups. Dr. William M. Morrison had received his African name, *Kuonyi Nshila*, the Peacemaker, (literally "Do not spoil the path") after arbitrating a quarrel between two warring tribes. As the people learned they could receive sympathetic hearing and just counsel from the missionaries, they came oftener to the Mission with their disputes. Mr. Motte Martin's famous "palaver shed" at Luebo grew out of such counseling, and even the paramount chiefs came long distances to get his help and advice in meeting their graver problems. The long hours spent sitting in African councils by the missionaries on all the stations bore rich fruitage in the friendship and respect of tribal leaders.

The early attitudes of indifference, contempt or opposition of Europeans toward the Mission had been replaced by confidence and respect as they came to know the missionaries, to accept their hospitality and to receive medical care from the doctors. However, as was to be expected in the colony of a country whose people were predominantly Roman Catholic, the Mission continued to meet with Roman Catholic opposition. This opposition varied with the strength of the Roman Catholic party in Belgium and with the temperament of the priests who were in charge of the Congo posts. Sometimes it took the form of intimidation of the people and misrepresentation of the purpose and character of the Mission. Again, Mission chapels were desecrated and its adherents met actual persecution. In the end, however, regardless of the form it took, such opposition served to strengthen, rather than to weaken the progress of the work.

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All other aspects of the success of the Mission fade into insignificance before the transforming power of the gospel in the lives of the people. A confident faith that drove out fear; a courage that broke with superstitions and taboos; a strength that resisted ridicule and ostracism; a love that stepped fearlessly across the bounds of clan and tribe to help another in distress; these were a few of the visible fruits for which one gave thanks to God. There were also failures among the Kasai valley Christians. Occasionally the defection of an outstanding leader seemed almost to shake the very foundations of the Church itself. Yet the transformed lives far outnumbered the failures. Few indeed were those who, sooner or later, did not come back to confess their failures and to seek restoration of their church membership.

In 1919 twelve of the fifteen Protestant groups working in the Belgian Congo made statistical reports to the Congo Protestant Council. These statistics reveal the almost incredible fact that, while the A.P.C.M. missionaries composed only about eleven per cent of all Protestant missionaries in the colony, over thirty-five per cent of all Protestant Christians were communicants of the Presbyterian Mission. There was no room for pride or boasting here. The missionaries had but followed where God had led; harvested where the Holy Spirit had already prepared for the gathering. "Thanks be to God, who in Christ always leads us in triumph . . . and spreads the fragrance of the knowledge of him everywhere!"

NEW MISSIONARIES

1912-1919

<i>Appointed</i>	<i>Service Terminated</i>
1912 Allen, Rev James W., Missouri	
1912 Allen, Mrs. Mildred Montgomery (Mrs. J. W.) Missouri.....	
1912 Arnold, Mr. Thomas J. Jr., West Virginia (business)..	1919
1912 Coppedge, Mrs. Coralie Lobdell (Mrs. Llewellyn J.), Mississippi	1918
1912 Crane, Rev. Charles L., Georgia	
1912 Crane, Mrs. Louise Dixon (Mrs. Charles L.) (d. on furlough in U. S., 1945)	1945
1912 McKinnon, Rev. A. C., Arkansas	1952
1912 McKinnon, Mrs. Eva King (Mrs. A. C.), Arkansas (d. on furlough in U. S., 1924).....	1924
1912 McQueen, Rev. J. C., Louisiana	1913
1912 McQueen, Mrs. Urilda Rodd (Mrs. J. C.), Louisiana (d. 1916)	1913
1912 Smith, Rev. Plumer, Missouri	
1912 Stevens, Rev. Neil Graham, North Carolina	1915
1912 Stevens, Mrs. Annie Laurie Musser (Mrs. Neil G.) Virginia (d. 1914)	1914
1912 Vinson, Rev. T. C., Texas	1928
1912 Washburn, Rev. H. M., Kentucky	1949
1912 Washburn, Mrs. Lillie Chrisman (Mrs. H. M.), Kentucky (d. in U. S., 1950)	1949
1912 Wilds, Rev. S. Hugh, South Carolina (evangelistic and dental)	
1913 Cleveland, Rev. Roy F., Texas	
1913 Cleveland, Mrs. Lenoir Ramsey (Mrs. Roy F.) Texas.....	
1913 Daumery, Mr. T. Joseph, Belgium (industrial and printing)	1929
1913 Dowsett, Mr., England (industrial)	1914
1913 Fair, Miss Elda M., R. N., Pennsylvania	1921
1913 Hillhouse, Mr. W. Laurens, Georgia (industrial).....	1925
1913 VanLeaucourt, Miss Marguerite (nurse), Belgium (m. Dr. Robert R. King 1916; d. 1943).....	1931
1913 Setzer, Mr. A. H., North Carolina (printing)	1915
1913 Setzer, Mrs. Virginia Ragland (Mrs. A. H.), Texas....	1915

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1914	Stixrud, Thomas T., M.D., Sweden (d. on furlough in U. S., 1942)	1942
1915	Daumery, Mrs. Nelly Balty (Mrs. T. J.), Belgium (educational)	1929
1915	King, Robert R., M.D., Arkansas (Reappointed 1944)....	1931
1915	McElroy, Rev. W. F., Texas	
1915	McElroy, Mrs. Jane McCrummen (Mrs. W. F.), Texas.....	
1915	Schlotter, Mr. B. M., Georgia (business)	1928
1915	Smith, Mrs. Kate Russell (Mrs. Plumer), Missouri (educational)	
1915	Stegall, Mr. C. R., Georgia (industrial-educational)....	1951
1915	Stegall, Mrs. Sara Valdes (Mrs. C. R.), Cuba	1951
1915	Wharton, Rev. Conway T., Texas (Reappointed 1944)..	1929
1915	Wharton, Mrs. Ethel Taylor (Mrs. Conway T.), Texas (Reappointed 1944)	1929
1916	Bedinger, Mrs. Julia Smith (Mrs. R. D.), North Carolina	1929
1916	Kellersberger, Eugene R., M.D., Texas	1939
1916	Kellersberger, Mrs. Edna Bosche (Mrs. Eugene R.) North Carolina (d. on furlough in U. S., 1923).....	1923
1916	Miller, Miss Grace, R.N., Kansas (m. Rev. S. N. Edhegard, 1917)	1920
1916	Vinson, Mrs. Nan Wharton (Mrs. T. C.), Texas	1928
1917	Edhegard, Rev. S. N., Sweden	1920
1917	Kirkland, Miss Mary Elizabeth, Texas (evangelistic) ..	1923
1917	Longenecker, Rev. J. Hershey, Missouri (evangelistic-printing)	1951
1917	Longenecker, Mrs. Minnie Hauhart (Mrs. J. H.), Missouri	1951
1917	Stixrud, Mrs. Mary Etta Parks (Mrs. Thomas T.), R.N., Missouri	
1918	Arnold, Mrs. Carolina Martin (Mrs. Thos. J.), South Carolina	1919
1918	Savels, Rev. Joseph, Belgium	1936
1918	Savels, Mrs. Suanna (Mrs. Joseph), Belgium (d. at Luebo, 1923)	1923
1919	Miller, Rev. A. Hoyt, Georgia	
1919	Miller, Mrs. Merle Little (Mrs. A. Hoyt), Georgia	
1919	Rogers, Miss Ruby, R.N., Texas	1937
1919	Wilds, Mrs. Lucille Keller (Mrs. S. Hugh), Virginia.....	



VI

TRANSITION: PERIOD OF THE FIVE STATIONS

1920 - 1931

"Let us have faith and love; faith in the potential perfection of the black race; sincere and disinterested love for the disinherited races of the world."

—FROM AN ADDRESS TO THE BELGIAN COLONIAL
CONGRESS, BRUSSELS, DECEMBER 20, 1920

"The Congo and its inhabitants have produced largely and brought much money to the home country. Let us never forget that colonization must find its justification in the moral progress and the material welfare of the African population. . . . We have a moral responsibility toward the African populations whose government we have assumed."

—KING ALBERT IN AN ADDRESS TO THE SECOND
BELGIAN COLONIAL CONGRESS, FEBRUARY 6-7, 1926

“THERE is nothing like a dream to create the future.” The young missionary on the steamer Anversville, returning to the Congo after his first furlough, paused in his reading. Perhaps he smiled at his own dream as he took out his fountain pen, underlined the words, and wrote in the margin of his *Les Misérables*, “Hence, it is now time to talk of wireless, Fords, airplanes, etc. (good roads) for our Congo Mission. *Now!*”; for the Congo he had left in January, 1919, was still the land of twisting, rutted hammock trails and uncertain communications.

But the Congo to which the young missionary returned in 1920 was a changing one, responding to dreams not too unlike his own. Belgium was looking toward the Congo with a new attitude. Perhaps the discovery of its vast, hitherto unsuspected, mineral resources and agricultural possibilities had given her a new pride in *Notre Colonie*. Perhaps the addition of the rich Ruanda-Urundi district to the colony as a Belgian mandate stirred a new sense of accountability. At any rate, the Congo was no longer a mere field of adventure, a country to be exploited. It was a land inhabited by a primitive people to whom the government owed protection and care; it was a colony to be settled and developed.

High ideals of the nation's responsibilities to the Congolese were expressed at the first Belgian Colonial Congress in 1920, and again at the second one in 1926. Although the complete attainment of these ideals still lies far in the future, some immediate steps for African welfare were

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taken. An African police force was established, child welfare work was begun, and doctors and health agents were sent out. As sleeping sickness became more prevalent in the Kasai valley and an epidemic of small pox threatened, these agents toured the district, vaccinating against small pox and examining for sleeping sickness. African medical aides were licensed after three years of hospital training and permitted to serve as health agents in mining and work camps. African portage was abolished by decree as rapidly as other means of transport became possible. Trained agriculturists were sent out to direct new and to improve old farming practices.

However, circumstances compelled the government to give first place to the problem of transportation. As new enterprises were opened in the colony, the narrow-gauge railroad around the cataracts of the lower Congo proved utterly inadequate to the demands placed upon it. Cargo accumulated in huge piles on wharves, in warehouses and at the railroad stations both in Matadi and in Leopoldville. Conditions along the rivers were little better. There were not enough steamers; they ran on an irregular schedule; and though often over-loaded, still could not carry the cargo offered them. Veritable small mountains of the oil filled *misa*, or palm kernels, appeared along the waterways. Less hardy cargo piled up under huge tarpaulins or in hastily constructed thatch sheds. Perishable cargo deteriorated in the warehouse or rotted under the tropic sun.

Government officials and employees, company agents, independent traders and missionaries alike waited months for their cargo from abroad. Only one exception was

Transition: Period of the Five Stations

made. Medicines and medical supplies were given priority. The cases were marked with a broad pale blue stripe around them and speeded on their way. So it was that, while the missionaries lacked many things, the White Cross boxes, packed with medical and surgical supplies by the women of the Church at home, reached the Mission hospital and dispensaries on time. Whatever else suffered, the medical work went on.

The answer to such congestion was obvious, more and better railroads, more and better steamers, and motor roads in the interior to replace the old, unchanging caravan trails. With incredible swiftness the work was under way. A new, wide gauge railroad around the cataracts in the lower Congo was projected. It followed the general route of the old road, but had fewer sharp curves and a better grade. When it was finished in 1927 the time for a run from Matadi to Leopoldville was cut in half, the entire trip being made between sunrise and sunset instead of in two days with an all night lay-over at Thysville as the old route required.

The railroad in the interior was a more formidable undertaking, comprising two extensions from the Cape to Cairo line. The first was from Elisabethville westward through Dilolo connecting with the Portuguese railway across Angola to Lobito Bay on the west coast; the second, from Bukama northwest to Port Francqui on the Sankuru River. The latter line ran for four hundred miles through the heart of the territory for whose people the Mission had assumed evangelistic responsibility. Each small station along the line was to open new evangelistic opportunities,

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and the larger stations were to grow into thriving centers whose spiritual needs challenged the best the Mission could offer.

With a speed that was scarcely credible the great right of way took form across plain and through jungle. Large sections were built with only the crude, primitive tools of the people who labored from morning to night on the strange new path the white man planned. The women chanted monotonously as they filled their vine-woven baskets with the rich damp earth and emptied it on the fast advancing dump. The men spread the earth, tramped it smooth, and then beat it hard and firm with the heavy flat ends of palm frond stems. From the men, too, came those rhythmic chants, so dear to the heart of the African, accompanying the regular beat of scores of sticks falling in unison on the ever hardening earth.

Even more rapidly than the railroad, quite passable motor roads spread across the district in a network connecting the more important state, company, and mining posts. Swamps and small streams were by-passed or bridged. Crude ferries built on dug-out canoes provided precarious passage across larger streams. Hundreds of villages were moved onto the highways, each village at first responsible for the building of a section of road, later, for its upkeep.

Wood posts, where steamers could buy wood for refueling, sprang up along the rivers. The early stop for wood-cutting was no more necessary, longer daily runs were possible, and fewer crew men were needed. Soon large new steamers with electric lights and oil burning engines joined the river traffic. As more boats appeared

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on the rivers regulations governing their operation were tightened, and some of the older ones found difficulty in meeting the new requirements.

On April 25, 1925, the first airplane from Leopoldville landed at Luebo. Thereafter, a regular airmail service every three weeks was maintained between Stanley Pool and the interior. 1926 marked the first airplane flights from Belgium to the Congo and from Leopoldville to Elisabethville in the Katanga district. In early 1928 the railroad from Bukama to Port Francqui was completed. The once isolated valleys of the Kasai, Lulua and Sankuru Rivers were connected with the outside world by motor roads and railroads, by steamer and by airplane.

Meantime new enterprises were developing throughout the colony. These varied from the great mining centers backed by millions of francs to the single trading post opened by an individual who perhaps could barely meet the minimum financial requirements for entry into the country. Whatever these enterprises were,—mine, plantation, trading post or factory,—all were dependent on African labor to carry them to success. In ever-increasing numbers the people were drawn from the old quiet of village life into the bewildering complexity of modern civilization. Only the great depression which struck hard in the Congo in 1931 stopped temporarily the demands for African labor. As many colonial enterprises were forced into bankruptcy, thousands of Africans were

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thrown out of employment and returned again to their village homes.

But the men and boys who returned to their villages were not the same as when they left, nor were the villages the same. Perhaps the change came more slowly in the lower Congo, but in the Kasai district the people passed from the iron age into the age of the airplane in a single decade. It was a soul-shaking experience. Would any other people have met it so valiantly?

The old leisurely village life, broken only by the annual visit of the tax collector and the occasional passing of a missionary, was gone forever. No longer was it enough to plant the small field to supply the needs of the family. One must have food to sell,—manioc, corn, peanuts, palm oil,—in ever increasing quantities. The demands of the white man were insatiable. Cotton, too, must be cultivated and taken to market. The newly built motor roads must be kept in repair, and, if an emergency landing field were nearby, it too must be kept clear. All this work was done chiefly by the women and children and older men. Most of the boys and men from sixteen to thirty-five were away in the railroad camps, at the mines, or working for traders and government officials. Quickly, though, the villagers adjusted to the new way of life. Market days found them with produce for sale, and left them with money to spend. There was compensation for the new hardness of life in the bright calicoes and gay beads, the enamel pots and iron pans, and all the other new treasures available at the trader's. Soon the passing of an airplane, whose first zooming overhead had struck terror

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and amazement to their hearts, caused less commotion in the village than the wheeling of a hawk above a brood of chicks; and motor cars passed unnoticed.

The men and boys who left the village stepped into a new world. With little or no formal training, but with unsuspected adaptability and matchless imitative skill, these children of forest and plain responded amazingly to the demands made upon them. They drove and repaired cars and trucks; served as engineers, firemen and brakemen on the railroad; sold tickets and dispatched trains in the stations; they were telegraphers, bookkeepers, clerks, foremen, miners, overseers, as well as day laborers. For them, too, there was compensation for loss of the old freedoms in the material things made available to them by their labors. A few of the more aggressive launched small enterprises of their own, coffee plantations, stores or trading posts.

But this world of new experiences, new opportunities, new wealth, new culture, was also a world of new temptations and new vices. With wives and children left behind, away from the restraints of time-honored sanctions of tribe and clan, they found themselves in an environment for which they were wholly unprepared either by training or experience. They saw the white foreigner, whom they admired and envied, practicing concubinage and indulging in alcoholic drinking. Is it to be wondered that some aped his conduct as well as his dress and speech? Rather, the wonder is that so few did so. With Bible story book and hymn book many a Christian went out to his new life carrying the gospel with him, to remain strong in

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faith and conduct even when alone in a pagan group. More than one European found his first interest in the gospel stirred by the life and conduct of an humble black employee, and went or wrote to the Mission to learn more of the transforming power of Christ.

While the people quickly made superficial physical adjustment to the new life thrust upon them, they were not really at home in it. Materialists at heart, they reached out grasping hands for the things made available to them. Yet these things did not make them happy. Deep dissatisfactions, strange hungers, which they themselves could neither understand nor explain, stirred their hearts and grew into an ever increasing restlessness. Unconsciously, their questions were to develop into something resembling resentment. Why, as a people, did they have so little while the foreigner had so much? What powers had he, that he could gather wealth from their land which had yielded them but a simple living? Why would he not share his powers with them? An exaggerated sense of the foreigner's powers gave his possessions an unreal value, his conduct an undue importance. Whatever originated with the foreigner, per se must be excellent. These false standards were accompanied by a corresponding contempt for their own culture. Their mental and spiritual needs were far greater than in the old village life. They needed a healthy pride in the worthwhile things of their own culture. They needed to preserve the good in their own institutions. They needed a sense of the dignity of their own life apart from the ways of the white man. They needed to learn that any permanent advancement they would make as a

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people must come from within themselves, that no outsider could give it to them. Above all they needed Christ who alone could meet their deepest needs. As never before the missionaries felt the need of patience, sympathy, understanding, love, the guidance of the Holy Spirit in every contact with their people.

The tremendous changes in the life of the colony and the lives of the people inevitably affected the work of the Mission. With the colonial engineers the missionaries shared in the surveying and building of new roads. Early the missionaries had begun to use bicycles instead of hammocks wherever the former could be ridden. Motorcycles followed the bicycles, and venturesome missionaries set out across untracked plains to find ways around the headwaters of deep-gorged streams whose precipitous banks yielded only difficult foot paths at best. Often the state engineers found suitable routes for the new motor roads already laid out through sections of the mission territory. As the roads widened side cars were added to the motorcycles, and in 1925 the first Ford cars made their appearance on the Mission.

In 1925, too, the mission caravans of boxmen carrying supplies to the interior stations began to disappear. They were replaced by the *tshindidimbimbi*, so called by the people because, like the snake of that name, it left a winding trail behind it. And, as the snake was reputed to do, this new invention of the missionary could move forward or backward with equal ease and swiftness. The

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tshindidimbimbi was a two or four wheeled cart built on Model T. Ford car front axles and wheels. On it, four to ten men could transport loads that formerly required from twenty to fifty carriers. It played an important part in the long transition period that saw the change of inland freighting from human portorage to truck hauling.

The coming of new industries paying wages to hundreds of employees brought a hitherto unknown influx of currency into the Kasai district and the need for barter goods vanished. For years the Mission had carried a simple stock of goods for sale to its employees because there were few, if any, other places where the people could buy. Now, traders began to offer a more varied and tempting supply than the Mission had ever carried. Gratefully the missionaries left off the vexatious and time consuming tasks of handling barter and trade goods. The elimination of these so reduced the amount of cargo for the Lapsley that the costly and dangerous trips from Luebo to Leopoldville and return were scarcely justified. For a time, during the heavy freight congestion along the river, the Lapsley was in constant demand for carrying commercial cargo, and became entirely self-supporting. However, the Mission had no desire to enter commercial transport. As the large new steamers appeared on the river and steamer regulations were tightened, it became evident that the mission steamer was fast becoming a liability rather than an asset. Reluctantly it was agreed that the Lapsley had served her day. She must be sold.

Perhaps nothing so emphasized the changed conditions under which the Mission was working as did the sale of

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the Lapsley. Certainly no other change brought such regret and indescribable sense of loss to the missionaries. For thirty years the deep-throated whistle of the Lapsley before she rounded the river bend that would bring her in sight of Luebo had been greeted with excited cries in the village. Men, women and children rushed pellmell through the compound and down the steep broad path to the river. "The Lapsley is coming!" School turned out, work on the station ceased; school children and workmen joined the eager throng. Missionaries on bicycles, in hammocks or on foot were not far behind. News from the outside world, letters from home, long-awaited boxes of supplies, old friends returning, new missionaries arriving, a perilous voyage safely completed,—all this and more the whistle portended. If one hurried he might see the boat as she rounded the bend, Old Glory at her prow, the Belgian flag at her stern, passengers and crew lining the rails, waving excited greeting. As she drew nearer there was the churning of her paddle wheels in the water, the clanging of the engine-room bells as the captain signaled speeds ahead or astern, and worked the boat inshore. At last, with a sudden splash, the anchor-men would plunge into the water and climb ashore, gleaming bodies dripping as they secured the landing cables to their posts. Above all sounded the hundreds of voices raised in welcoming song, "Onward Christian Soldiers," "All Hail the Power." The memory brings a nostalgic longing to all who have ever shared in the oft enacted yet ever new scene.

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The service of the Lapsley had extended far beyond the transporting of cargo and passengers, and beyond the ministry to Christian groups along the river. Uncounted times on the voyages down and up stream her captains had answered distress signals flown from isolated posts. They had ministered to the sick, shared supplies and given other material aid to Europeans in distress. Occasionally they buried the dead, and crewmen served as pallbearers. Often in those lonely spots, they brought into desolate lives the only touch of unselfish Christian ministry they had ever known. One might even venture to say that the Lapsley still maintains a Christian ministry to the lonely and desolate, for the funds from her sale were applied toward the building of the Lapsley Memorial Hospital at Bulape.

With the sale of the Lapsley, Lusambo was no longer needed as a transport station. It was transferred first to the Methodist, later to the Plymouth Brethren, who now have a flourishing work there. In anticipation of the release of Lusambo to another society, Lubondai was opened in 1925. Apparently the Mission considered that this station, some one hundred miles south of Mutoto, completed the occupation of the field for which it was responsible. The concentration of personnel on the five stations made possible a continuation of most of the mission activities during the absence of any of the missionaries on furlough in America. Many visitors spoke approvingly of this method as contrasted with the policy of maintaining many small stations occupied by only two or three missionaries, and often left closed while those

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assigned there were on furlough. Concentration on the five stations also threw much of the responsibility for out-station evangelistic work on the African workers, a fine thing for them and for the work. It was, however, most necessary that their work be constantly supervised and encouraged by the missionaries. Frequent and continued itineration was an imperative for the best interests of the growing church. Itineration has never been easy. Although many of the missionaries gave much of their time to this work, no station has ever felt that itineration has been adequate.

Only a little less distressing to the missionaries than the sale of the Lapsley was the severance of relations with the long time London agents of the Mission, Whyte, Ridsdale and Company. From the time Mr. Whyte so generously befriended Lapsley and Sheppard, both he and many of his employees had been warm personal friends of the missionaries, sincerely interested in them and their work. But with trade and barter goods no longer needed, and with the awakened interest of Belgium in her colony, it seemed wise to transfer to a Belgian agent. The change was regretfully made in 1922.

The opening of the railroad and the building of motor roads together with the moving of many villages on to the roads, made itineration simpler, and the people were much more accessible to the missionaries. Nevertheless, for a time at least, hindrances outweighed the advantages. Congregations were scattered, some of their members never to be found again. Catechumen classes, with members almost ready for baptism on one visit, would be lost

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in a move before the pastor and elders returned again. The young boys and men who took a happy pride in being associated with the evangelist as his helpers were gone, some to find work with the foreigners, some lost again in a population shift. Some of the trained men, and many promising students, were lured away by offers of high pay.

If one judges by statistics alone, this was a discouraging period. In 1924 a drop of over six thousand in Church membership was recorded and school attendance had decreased by nearly ten thousand. Not all of the loss was due to the disruptions caused by the rapid development of the colony. Hundreds of Christians had undoubtedly died in the epidemics of the influenza and dysentery, and scores of others in the outbreaks of sleeping sickness and smallpox in the early twenties. It was not until 1928 that statistics again began to record a steady increase in all departments of the work.

Although these were not years of expanding growth they were years marked by a consolidation and strengthening of the work already done, a rounding out and completion of plans which, hitherto, there had been no time to develop.

Materially this development took the form of permanent buildings replacing many of the constantly disintegrating ones of mud and stick. Missionary homes were especially needed. As the years passed the missionaries had learned to make fairly comfortable and attractive homes

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of sticks, mud and thatch. However the houses were still dark and damp, they could not be screened against flies and mosquitoes, and the decaying thatch harbored centipedes, scorpions, and other vermin. Occasionally a poisonous snake found its way inside. Nevertheless the missionaries lived happily and fairly healthfully in their tropical environment. But they had not yet learned how to make such an environment healthful for their children. They had an almost superstitious fear of the tropic sun, and kept the children too much indoors; cerebral malaria and dysentery struck quickly and terribly; there was not always proper food. An appalling number of parents laid their first born under the Congo soil, and the little station cemeteries grew heart-breakingly fast. Some parents left their children in America or England with relatives or friends, choosing separation rather than to expose their babies longer to the real and imagined dangers of the Congo. Housing was a situation which the women of the Church could improve. In 1919 they launched their plan to provide permanent, healthful homes for the Congo missionaries. Synodicals, individuals, groups, gave generously for the project and building was soon underway. No one can estimate what these homes have meant in the life of the Mission. One missionary father writing of the friends who made the homes possible concluded, "Because we shall never be able adequately to express our appreciation, they must remain with those who are never thanked except in people's prayers."

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In the middle twenties the education of missionary children became a real problem. It was evident that, by the time the children were ready for the fourth or fifth grade, they must be sent to America for school or the Mission must provide a school for them on the field. Would a school for missionary children patterned after such schools in the orient be practicable in the Congo? Communications were still uncertain and slow. Even if the school were centrally located a week or more would be needed to send a message from it to the farthest station and receive a reply. Sudden illness could strike fatally in less than a week. Facing such a possibility, would anyone be willing to assume responsibility for the care of another's children? Would parents be willing to send their children several days journey away?

It was not a time for fear, but for faith. Mr. and Mrs. Hoyt Miller volunteered to make their Mutoto home a dormitory for the children and to be responsible for their care. Mrs. Charles L. Crane offered to do the teaching. In November, 1926, the school was opened experimentally with five boarding pupils. The experiment proved a success; the Executive Committee of Foreign Missions was asked to send out a teacher; and in the fall of 1927 it was decided to establish a permanent central school for missionary children on Lubondai station.

Miss Virginia Holladay, the first teacher, reached the Mission late in 1927. In January, 1928, Central School was opened on the veranda of the McKinnon home at Lubondai. In July, 1928, eight boarding pupils moved into the new sun-dried brick dormitory, and Miss

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Frances McLaran, a trained nurse, came from Bulape to act as the first matron. In 1929, Miss Charlotte McMurray became matron of the school. Two years later, when a part of the 1931 Birthday Gift of the Woman's Auxiliary was allotted to provide permanent buildings and equipment, the material success of Central School was also assured.

The early years were trying ones for the teacher. One less courageous than Miss Holladay might have been daunted. There was no library, no equipment, not even a globe. With torn up magazines Miss Holladay made her own papier-mache, molded two halves of a globe in an enamel washbasin, glued them together, covered the whole smoothly with white paper, and painted on the map. With equal skill and ingenuity she improvised other teaching materials as needed and made school a happy and interesting experience for her pupils. Miss Holladay served for eleven years as principal of the school, and Miss McMurray sixteen years as matron. Together they established standards and precedents that have become traditions. Both eventually left the school to enter the educational and evangelistic work of the Mission, but they left an enduring part of their lives in the school and in the hearts of their pupils.

Many excellent teachers have taught in the school under short term appointment. Ladies from our own and other missions have given themselves unwith-holdingly to the school as they were needed. The missionaries on Lubondai station have shared their time and their homes with pupils and teachers. All have cooperated to make Central

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School one in which everyone can take pride anywhere. Students, going on furlough with their parents, transfer to and from American schools without loss of time or credits. Graduates are accepted for entrance into the best colleges and universities.

In the twenty-five years of its history children from eleven other Congo Protestant missions have attended Central School. In later years it has been crowded to capacity, enrolling between forty and fifty pupils, and some applicants for entrance have been turned away. With Program of Progress funds two new dormitory wings, one for boys and one for girls, are being erected. Mr. and Mrs. Walter D. Shepard have given up other dreams they had for missionary service in order to give all their time to the school of which he has become principal. Its contribution to the life of the Mission, its influence in developing fine Christian character in the lives of its students can scarcely be over-estimated. Ten of the younger missionaries now on the Mission are graduates or ex-students of Central School.

As provision was made for the physical comfort and well-being of the missionaries and their children, the welfare of the people to whom they came to minister was not forgotten. Well equipped permanent or semi-permanent hospitals or dispensaries were built on each of the five stations. With four doctors and eight trained nurses among the missionary personnel, it was possible always to have either a doctor or nurse, if not both, on every

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station. The ministry of physical healing broadened immeasurably.

There were three diseases dreaded above all others by the people, sleeping sickness with its inevitable outcome of death, leprosy and yaws. Often the latter two meant years of living death in isolation and neglect before physical dissolution brought release. The medical staff began treating these three diseases with medicines scarcely beyond the experimental stage in their development, tryparsamide for sleeping sickness, chaulmoogra oil for leprosy and a bismuth-oil preparation for yaws. All three treatments were given hypodermically. Presently people began to return from the hospitals to their villages with almost incredible stories of how the mission "medicine of the needle" had cured their sleeping sickness or the yaws.

Soon there began such a parade of the miserable toward hospitals and dispensaries as one could scarcely believe possible. Men, women and children came walking, crawling, carried in hunting nets swung from poles, carried in the arms or on the backs of relatives, all asking for the "medicine of the needle" to make them whole again. Camps for the sleeping sickness patients were set up in one quarter, for the yaws patients in another. Regularly, the injections were given. Every day the camps were visited and the needs of the sick attended to. The less infirm were taught to help the incapacitated, and for the first time they learned something of unselfish service to strangers. Evangelists were assigned to preach daily in the camps, and to talk personally with the patients and their families and friends of the greater healing of the

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spirit which the Great Physician offered them. In a few months, a steady stream of the healed began turning homeward, some freed of the stupor or insanity of sleeping sickness, others with whole, clear skins, no trace of disfiguring yaws left on their bodies. Even the permanently disfigured returned home restored to health, rejoicing in their regained strength. None left without having heard the gospel; and however imperfectly, many carried that story back to villages where it was told for the first time. On one station alone, representatives of nineteen tribes or sub-tribes were treated at the hospital. It was years before the procession ceased. But gradually the wave of sleeping sickness passed or was conquered, and the disfiguring yaws was seen but seldom.

The story of the leprosy patients is less spectacular. Chaulmoogra oil was expensive, and at first only a few could be treated. At Bibanga, under Dr. Eugene Kellersberger's direction, those in the leper camp planted and cared for a grove of chaulmoogra trees so that in time the station might have its own supply of the valuable oil. The patients and their families were assigned fields in which those who were able could raise their own food. Houses of a more permanent character were built along straight streets; fruit trees were planted. In fact, these camps became almost model villages as the patients were taught to keep them clean and sanitary. After a few years the American Mission to Lepers (now The American Leprosy Mission) made annual grants to the camps. Still later the government began to give substantial aid. Now, the Mission provides only the services of its doctors, nurses, super-

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visors and evangelists. In these camps the formerly scorned and neglected live happily a normal life, and from them each year go out a few "arrested cases" to return to their old homes and friends. Few stay long in the camps without learning of the love of God in Christ. The ministry to these unfortunate ones is a happy one in missionary life.

Two outside evaluations of the work of the Mission served to turn the attention of the missionaries especially toward the schools. The January, 1921, Missionary Survey contained a report of an interview which the editor had had with M. Louis Franc, Colonial Minister in Brussels. It said in part,

(M. Franc) expressed himself pleased with what he saw of the work of our Mission, especially with its educational and industrial features . . . expressed the opinion that it would be appreciated by the Belgian Government if our missionaries would select a few native boys of more than usual intellectual brightness and give them special training that would fit them for holding minor official positions under the government.

In 1922 the Phelps-Stokes Commission reported its findings on the A.P.C.M.

The effect of the Mission on the African people is one of the most notable Mission achievements in the Belgian Congo. . . . While the educational activities have been of a very simple character and not well organized, the other Mission activities have been very directly related to the economic, hygienic and religious elements of African life.

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Again it seemed "one of the Providences of God" that these two constructive criticisms of the educational work of the Mission should coincide with the coming to the field of the first full time educator. Under the leadership of Mr. Frank Gilliam, the Mission took stock of its educational work of the past thirty years, and made plans for an extensive educational program. Schools were graded carefully, the curriculum was broadened to include more hand-work and gardening. More emphasis was placed on the teaching of arithmetic and French with a view to satisfying demands for trained clerks and assistants by the government. Gradually the courses of study were to be conformed to the standards set by the State.

Text books were needed for everything, readers, arithmetics, geographies, language books, French books, physiologies,—the needs were as numerous as the subjects to be taught. Preparation of the text books was an onerous and exacting task in which almost every educational missionary shared. Doctors and nurses helped with the texts on physiology and hygiene. Mr. A. L. Edmiston, who spent many years teaching practical gardening at Ibanche, Luebo and Mutoto, prepared the manual on agriculture.

School attendance increased tremendously. In 1920 the mission reported "a mob of 19,500 pupils from five-year-olds to gray hairs. . . . They come, old and young. They come without truant laws, parental discipline or public opinion. They come, led on by a hunger within."¹ Two years later "the mob" had passed 22,700. Only during the

¹Annual Report of Executive Committee of Foreign Missions 1920.

The Forerunner

population upheaval of the years from 1923 to 1927 did the enrollment drop below twenty thousand. In later years it was to reach a peak of over forty-five thousand. Never has the "hunger within" been satisfied. The educational demands of the people have always surpassed what the Mission has been able to give.

As literacy increased, the J. Leighton Wilson Press was pushed to capacity. Hymn books, school books, Bible commentaries, a Church History and a Book of Church Order, were eagerly bought, it seemed, by all who could read. The Bible was in constant demand. By 1935 the Baluba-[✓] Lulua speaking peoples were said to be provided with a literature in the vernacular unequalled by that of any other tribes in Africa. For this literature the Mission is largely indebted to Mr. J. W. Allen and Mr. C. L. Crane. In addition to their teaching duties in the Bible Schools at Mutoto and Bulape, they worked tirelessly to prepare commentaries on both the Old and New Testaments. Often, too, they personally secured the funds to defray the cost of printing the books. The use of this literature spreads far beyond the bounds of the Mission. Mail orders for commentaries and Church History often came from distant places.

"Years ago Mr. Crane started a little paper called *Lumu Lua Bena Kasai* (Kasai News). It was killed by the Kaiser."² In May, 1927, it was resurrected and it became a monthly. Carrying inspirational articles, the Sunday School lesson, a women's page, a children's page, news

²Annual Report 1927-28.

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from missionaries and evangelists, and occasional bits of secular news, the paper met a deepseated need in the lives of the Kasai Christians. In a year it had over a thousand subscribers, including some as far away as Elisabethville. Circulation increased constantly. From Egypt to Rhodesia, from Boma to Costermansville, the subscriptions have come. During World War II it followed at least one soldier to Palestine. The printed word is becoming a powerful factor in the lives of the Congolese.

The year 1931 marked the close of forty years' work for the Mission. Although the last ten or eleven years had not been characterized by the great ingatherings of earlier times, they were significant ones in the life of the indigenous church. From the ordination of the first three pastors in 1916, people and missionaries alike had looked forward to the establishment of self-supporting and self-governing churches. By 1930 "Self-government and self-support of the African churches seem(ed) no longer a dream but a present reality." At the close of 1931 the Mission could report twenty organized congregations.

One recognized also signs of spiritual development among the Christians. Many lives were characterized by a consecrated faithfulness. Some seemed genuinely interested in meeting higher standards of home life. Gifts to the church increased. Both evangelists and lay Christians manifested a new spirit of personal evangelism. There were more young men seeking to enter the ministry than ever before. When, in 1931, the great depression brought the Mission a fifty per cent cut in appropriations, and drastic curtailment of every phase of mission work seemed

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inevitable, the position of the indigenous church leaders was unanimous.

"KOSA BINTU KADI KUKOSI BANTU"

"Cut off things, but don't cut off people!"

Not a single evangelist was lost to the work because of lowered or discontinued salary. African gifts to the church increased again.

As the missionaries rejoiced in these new evidences of true Christian faith and spiritual growth, they again recognized the fruit was not their own but was "explainable only by the evident presence of the Holy Spirit."

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NEW MISSIONARIES

1920-1931

Appointed

Service Terminated

1920	Anderson, Rev. Vernon A., Alabama.....	
1920	Anderson, Mrs. Laura Stafford (Mrs. Vernon A.), Kentucky (d. at Bibanga, 1926)	1926
1920	Anderson, Mr. William J., Jr., Missouri (industrial).....	
1920	Anderson, Mrs. Dorothy Hunt (Mrs. William J., Jr.), Missouri	
1920	Farmer, Miss Nina, R.N., South Carolina (d. at Mutoto, 1931)	1931
1920	Gilliam, Mr. Frank J., Virginia (educational)	1926
1920	Hobson, Rev. J. Kemp, Virginia	
1920	Hobson, Mrs. Rowena Williamson (Mrs. J. Kemp), Texas (d. on furlough, 1951)	1951
1920	Larson, Miss Emma E., R.N., Minnesota	1931
1920	Schlotter, Mrs. Dorothy Chambers (Mrs. B. M.), Texas	1928
1920	Setser, Miss Jean Belle, R.N., North Carolina (m. Mr. A. M. Shive, 1922)	
1920	Shive, Mr. A. M., Texas (industrial)	
1921	Black, Miss Ida McLean, North Carolina (business & evangelistic)	1945
1921	Craig, Mr. Allen M., North Carolina (business) (d. in U. S., 1949)	1948
1921	McKay, Miss Georgia, Georgia (educational) (m. Mr. J. Franklin Watt, 1926) (Reappointed 1947)..	1938
1921	Porter, Miss Mary, R.N., South Carolina (m. Rev. John Morrison, 1923)	
1922	Morrison, Rev. John, Scotland (business-evangelistic)	
1923	Headen, Miss Alma, North Carolina (business) (m. Mr. Jas. L. Jackson, 1932).....	1941
1923	Rochester, Mrs. Edna May Atkinson (Mrs. A. A.), Jamaica.....	1939
1924	Allen, Miss Virginia A., Virginia (educational).....	
1924	Cousar, George R., M.D., South Carolina	
1924	Cousar, Mrs. Gertrude Hillegeist (Mrs. George R.), Maryland	
1924	DeLand, Mr. L. G., Texas (industrial)	
1924	DeLand, Mrs. Marguerite Park (Mrs. L. G.), Tennessee.....	
1924	Fontaine, Miss Janette, R.N., Virginia	1934

Transition: Period of the Five Stations

<i>Appointed</i>	<i>Service Terminated</i>
1924 Gilliam, Mrs. Louise Johnson (Mrs. Frank J.), Virginia	1926
1924 King, Rev. Earl S., Virginia	
1924 King, Mrs. Orcelia Bissett (Mrs. Earl S.), Florida	
1924 Liston, Miss Margaret, R.N., Alabama	
1924 McMurray, Rev. Louis A., Virginia	
1924 Pettis, Mr. Walter David, Mississippi (industrial)	1929
1924 Priest, Mr. Edgar C., Texas (industrial & self-sustaining associate missionary)	1926
1924 Savels, Mrs. Martha Burke (Mrs. J.) nurse, Brussels (Reappointed 1947)	1936
1924 Worth, Miss Frances McBryde, North Carolina (educational)	1928
1925 Edwards, Miss Elizabeth, Texas (educational)	1930
1925 MacLaran, Miss Frances, R.N., Texas.....	1929
1925 Watt, Mr. J. Franklin, West Virginia (industrial) (Reappointed 1947)	1938
1926 Worth, Mr. William C., China-Virginia (agricultural & industrial)	
1926 Worth, Mrs. Martha Brand (Mrs. Wm. C.), Virginia (educational)	
1927 Holladay, Miss Virginia W., Virginia (Central School- evangelistic) (d. on furlough, 1951)	1951
1927 Reynolds, Miss Dora Lena, R.N., Tennessee	
1928 McKinnon, Mrs. Fannie Walton Reeves (Mrs. A. C.), Mississippi	1952
1928 Robertson, Mr. John H., Texas (educational)	1935
1928 Robertson, Mrs. Madge Clement (Mrs. John H.), Texas	1935
1929 Chapman, Jeff Watson, M.D., South Carolina	1941
1929 Chapman, Mrs. Mary Ayers (Mrs. Jeff W.), South Carolina (d. at Bulape, 1930).....	1930
1929 Jackson, Mr. James L., Alabama (educational).....	1941
1929 McMurray, Miss Charlotte B., West Virginia..... (Central School; evangelistic)	
1929 McMurray, Mrs. Jean Harlan (Mrs. L. A.), West Virginia	
1930 Anderson, Mrs. Eva Stafford (Mrs. V. A.) Kentucky.....	
1930 Kellersberger, Mrs Julia Lake Skinner (Mrs. Eugene R.) Georgia	1939

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<i>Appointed</i>	<i>Service Terminated</i>
1930 Miller, Miss Caroline Louise, New York (business) (d. at Luebo, 1943)	1943
1930 Morrison, Rev. T. K., Virginia	
1930 Setser, Miss Eleanora, North Carolina (Central School) (m. Rev. T. K. Morrison, 1933)	
1931 McCutchen, Rev. Leighton M., South Carolina (d. at Bulape, 1936)	1936
1931 McCutchen, Mrs. Rowena Dickey (Mrs. Leighton M.), Texas	1939
1931 Minter, Miss Catherine, R.N., Texas (m. Dr. J. Tinsley Smith, 1934)	
1931 Smith, J. Tinsley, M.D., Colorado	



VII

TRANSITION: PERIOD OF FURTHER EXPANSION

1932 - 1944

*"The problem is Holding Our Own.
The native inquirers and Christians are demanding more
of us all the time. We are not prepared to give them what
they need."*

—MR. ALLEN M. CRAIG

THE years from 1932-1944 were perhaps as difficult as any years on the Mission. They were marked by many emergency furloughs and retirements on account of ill health; by an unusual number of cases of sleeping sickness among the missionaries on the field; by the death of five missionaries of long experience and tested worth; by the disruptions of travel during the second world war which kept the already depleted staff further reduced for unexpectedly long intervals. On the other hand, demands on the missionaries had never been heavier. There was always the task of training and shepherding new converts to which the Mission had never been equal. An awakening people were demanding a more varied and better training to fit them for living in the new culture that had been thrust upon them. New work must be opened; established work must be directed. The overburdened missionaries were beset with a sense of utter inadequacy.

Yet these years were marked also by a steady expansion and growth that, in retrospect, is remarkable. The secret of success in spite of all handicaps is found when, in a time of deep discouragement, the group of missionaries recorded their "complete dependence on God," remembering that the "African leaders are worthy of our confidence," and that it is "not by might, nor by power, but by my Spirit, saith Jehovah of Hosts."

The direction taken by the work of the Mission during these years was in part due to suggestions made by Dr.

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Egbert W. Smith who visited the Congo in 1932. He was distressed by the slow and limited response of women and girls to the gospel as contrasted with the eager response of men and boys. He urged the missionaries to search out the reasons for the apparent indifference of the women and girls, and to do something about it. Again, Dr. Smith suggested that the Mission re-evaluate its "Five Stations" policy and consider the possibility of establishing small evangelistic centers, occupied perhaps by one or two families only.

In keeping with the latter suggestion, it was planned to open a few "Gospel Centers" which were to be "small station (s) devoted entirely to evangelistic work . . . without the usual large physical equipment of a main station with its various educational . . . and medical departments." Accordingly, in 1935 Kasha station was opened near Luputa on the railroad, and two years later Mboi station was established among the Babindi, southwest of Lubondai. In 1942, by invitation of the State, Moma, some eighty-five miles farther south among the Basala Mpasas, was occupied. The value of these new evangelistic centers was almost immediately proved by the response of the people to the gospel. The Babindi were a degraded people, under strong Roman Catholic influence, and it was five years before a Mubindi convert was baptized. Others followed in a slow but steady stream. The Basala Mpasas were, and reputedly still are, cannibals, but here again faithful and patient teaching of the gospel brought response.

However, none of these stations, nor Luluabourg, which was opened as a business and evangelistic center in 1946,

Transition: Period of Further Expansion

long remained the simple "Gospel Center" that all except Moma were planned to be. Day schools, dispensaries, Boys' and Girls' Homes, evangelistic schools sooner or later were added, until the Mission of "The Five Stations" had expanded into a vastly more effective Mission of ten stations. A missionary of thirty-eight years experience on the Mission was asked why the change from small gospel centers to more large stations had been made.

"The Mission did not plan it that way. The demands of the work pushed us into it," he replied.

The Mission did not plan it! Lapsley and Sheppard did not plan to open a station at Luebo when they set out up the Kasai and Lulua Rivers on a farther trip of exploration. The early missionaries did not plan to work among the Baluba and Bena Lulua. How often since, as then, has the Mission done, in response to great opportunity or compelling need, that which it did not plan! It is the story of the Presbyterian Congo Mission-God has led where man did not plan, and by His Spirit triumphed where man humbly recognizes he would not have dared to plan.

As early as 1920 the Mission as a whole had recognized the need of a more effective work among the women and girls. Sincere efforts were made to begin a constructive work, but somehow it flourished and fell from time to time, first on one station, then on another. Perhaps the time was not ripe; perhaps it was easier to follow the line of least resistance, and unconsciously the missionaries gave themselves to the more openly demanding tasks. At any rate, the need was brought home afresh in 1932, and

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this, together with the Woman's Auxiliary Birthday Gift of 1931 for establishing Girls' Homes on every station, gave fresh impetus to the work with women and girls.

The ideal plan for the Girls' Homes is to receive young girls and keep them in the homes until they are graduated, prepared to do their part in establishing Christian homes of their own. Many such girls have been trained and are outstanding Christian women in their villages. Others have strayed far from their Christian training. Of these, some have been reclaimed for Christ, some continue their wayward paths. Many girls have remained in the homes only a few months or years. But wherever one finds her, whatever her status, a "Home Girl" is almost instantly recognizable. She carries an air of simple dignity, poised friendliness, that is seldom found in other village women. The Girls' Homes are doing much for the girls and women of the Congo.

Training classes for women and girls were organized or re-emphasized on the stations. Special classes for girls were opened in the day schools. In addition to sewing lessons and Bible lessons they were given instruction in doing personal work. They prepared Bible lessons and went out two by two to gather groups of women together and to teach them.

Some of the women of the Mission accompanied their husbands on itineraries, holding meetings with women, instructing wives of evangelists in Christian work. Often they found former "Home Girls" in need of encouragement. Occasionally one of these girls would agree to help the evangelist's wife with her classes.

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At the Morrison Bible School a Woman's School was organized, and the wives of all students were required to attend. Special emphasis was put on Bible study, home-making, child care and training, personal Christian living and evangelism. These women, who are our hope for Christian homes in the out stations, are worthy to be counted among the heroines of Christianity. They keep their homes, carry fire-wood and water, work in the fields with their husbands, bear their children, and still find time to attend school faithfully, usually happily.

The new emphasis on women's work brought almost immediate results. In 1933 there were more women than men added to the church. Scores of women learned to plan and conduct effective women's meetings, or to fill other places of Christian leadership. Like the ministers of America many a Congo evangelist now reports annually, "I could not do my work without the faithful women of my church."

The depression of 1931 which sent thousands of unemployed back to their own villages sent hundreds back to the mission schools. The curriculum was broadened and extended to higher grades, yet the schools could not meet the demands made upon them. Primary school work was maintained in every village where there was an evangelist. Regional Schools, giving instruction through the fourth or fifth grades, were established for groups of villages, while higher and sometimes specialized instruction was given on the stations. Emphasis was placed on

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the spiritual leadership of the teachers, especially in the regional schools.

Graduates from the mission schools were accepted for entrance into the State medical schools at Leopoldville and Elisabethville and into the B.C.K. Railroad's school for mechanics. Many went into responsible clerical positions. The very success of the mission trained youths threatened to become a handicap to the work, for both graduates and teachers often went to take lucrative positions which paid salaries from three to thirty times what the Mission could offer. Yet this was not all a disadvantage nor a loss. Those remaining in Christian work stayed with a real sense of call. Those who left often carried the gospel to new groups, and became outstanding Christian leaders in their communities.

The innovation in the curriculum which was to have the most far-reaching effect on the atmosphere of the entire mission was the introduction of the tonic sol-fa system of teaching music. In 1910 a visitor to Luebo wrote,

For sheer enthusiasm in singing hymns the Luebo Christians can hardly be equalled. . . . Few people, perhaps, could be found to admire the quality . . . but all must render homage to the quantity.

Try as he might, none had succeeded in getting quality into the quantity of the people's singing. Patiently one strove to teach a group to sing a hymn correctly by ear. Just as success seemed near, a false note would crop out, an ambitious improvisation break forth, and the new hymn went the way of many others into a joyful noise

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that satisfied the African but rasped the ears of the foreigner.

But in 1929 Mr. L. A. McMurray returned from his first furlough prepared to teach singing by the tonic sol-fa system. Quietly he began working with a small group. They were amazed and delighted to find that music had laws, that each written note had its value in time and tone. The results were almost incredible. Soon they were singing tunes correctly; a little later they were doing part singing well. The time came when this first group was ready to teach others. Before many years had passed the A.P.C.M. became distinguished for the beauty of its singing. Congregational singing and choir music both now add to the beauty and spirit of worship; and on special occasions one marvels at their singing of Gounod's "Praise Ye the Father," or thrills to the beauty and majesty of the Halleluiah Chorus faultlessly rendered. By no means is all the singing on the Mission perfect, for old habits die hard, but Mr. McMurray's work has transformed the people's singing into something that is usually a pleasure to hear, and in which one may happily share. They love to sing and are eager to do it well.

For the church, these years were ones of steady routine. Faithful teaching and preaching resulted in many restored memberships as well as additions of over three thousand a year to the church by profession of faith. Pastors, elders and superintendents became increasingly active and efficient. They took on new duties and responsibilities as

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the depleted missionary staff depended on them more and more. For the most part they measured up to the new tasks, and some gave evidence of real initiative. One young evangelist designed and directed the construction of a sun-dried-brick chapel which was built entirely by the group of Christians to whom he ministered. Others showed real promise of power in evangelistic preaching.

✓ There was one phase of the work which brought deep concern to all, a disappointment of almost tragic proportions to some. The twenty particular churches organized so hopefully and reported so triumphantly in 1930 and 1931 had not fulfilled their bright promise. One by one they had been dissolved until only nine were left in 1944. Most of the remaining ones were station churches where the missionaries had always been at hand to advise and direct. Was the indigenous church, then, incapable of self-support and self-government? The answer is an emphatic No.

✓ There were many factors that militated against the success of this first venture of organizing particular churches. In the first place, the organization coincided almost exactly with the time when many were thrown out of employment by the depression, and the cash income of many Christians was cut off entirely. The population was still shifting and many Christians became scattered. There was no trained lay leadership, and few of the pastors knew how to develop leaders. Clan and tribal jealousies and loyalties were still a stumbling block. Few had had any experience in a democratic, self-governing group. The missionaries were unable to visit the churches

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frequently enough to give them the encouragement and help they needed.

Yes, the first venture in organizing particular churches was a disappointing one; but, looking at the church as a whole, no one could be discouraged. In 1932, it was but thirty-seven years since the first little group of three adults and four children had been baptized,—the first Christians in the Kasai valley. Scarcely a generation out of paganism, the church of twenty-seven thousand in 1932 more than doubled its membership by 1944. They were a group of reading, singing, praying, giving Christians. They were interested in making their homes more Christian. Many felt a deep personal sense of responsibility for telling others of Christ. In the five presbyteries, pastors, elders and evangelists had grown in vision, in experience, and in judgment. The Church had come far in fifty years. One could trust the power that had led them thus far to bring them into complete fulness of God's purpose for them in His Church and His kingdom.

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NEW MISSIONARIES

1932-1944

<i>Appointed</i>	<i>Service Terminated</i>
1932 Chapman, Mrs. Rachel Crawford (Mrs. Jeff W.), nursing, South Carolina	1941
1934 Gray, Miss Virginia J., West Virginia (Central School) (Returned 1945, Mrs. Wm. F. Pruitt)	1937
1935 Brand, Miss Virginia A., Virginia (Central School).....	1938
1936 Dale, Miss Effie Lucile, R.N., Georgia (d. at Bibanga, 1937)	1937
1936 Poole, Mark K., M.D., Texas	
1936 Poole, Mrs. Sara Amelia Day (Mrs. Mark K.), R.N., Virginia.....	
1938 Crawford, Miss Mary Brown, West Virginia (evangelistic).....	
1938 Hannah, Miss Alice, West Virginia (Central School) ...	1941
1939 Crane, Miss Effie, Mississippi (Central School) (m. Dr. Wm. Rule, III, 1941).....	
1939 Hampton, Miss Julia S., R.N., Florida	
1939 Loring, Miss Roseva, Pennsylvania (Central School) ...	1948
1939 Murray, Rev. Glenn W., Texas	
1939 Murray, Mrs. Betty Nichols (Mrs. Glenn W.), Texas.....	
1939 Sawyer, Miss Blanche, R.N., North Carolina	
1939 Shafe, Rev. Charles C., Alabama	1944
1939 Shafe, Mrs. Sara Caldwell (Mrs. Chas. C.), Alabama....	1944
1940 Earnest, Rev. Robert S., Tennessee	1943
1940 Earnest, Mrs. Kathryn Belser (Mrs. Robert D.), Georgia	1943
1940 Carper, Rev. Day, West Virginia	
1940 Carper, Mrs. Bessie Stollenwerck (Mrs. Day), Virginia (d. at Lubondai, 1952)	1952
1940 Moore, Mr. Ira McLees, South Carolina (educational).....	
1940 Moore, Mrs. Lucy Gibert Ferrell (Mrs. Ira McLees), South Carolina	
1940 Rule, William, III, M.D., Tennessee	
1940 Vass, Rev. Lachlan C., Jr., Tennessee (evangelistic & printing)	
1940 Vass, Mrs. Winifred Kellersberger (Mrs. Lachlan C., Jr.), Africa	
1943 Moore, Miss Margaret Wood, R.N., Louisiana	
1943 Mulcay, Rev. William T., Georgia	
1943 Mulcay, Mrs. Jean Blackwell (Mrs. Wm. T.), Georgia.....	

Transition: Period of Further Expansion

<i>Appointed</i>	<i>Service Terminated</i>
1943 Pethick, Mr. Wayne M., Pennsylvania (Central School)	1946
1944 Hammond, Miss Clara S., Georgia (evangelistic) (m. Rev. Geo. R. Stuart, Jr., 1946).....	
1944 King, Robert R., M.D., Arkansas (Reappointed)	
1944 Lewis, Miss Florence V, Virginia (evangelistic).....	
1944 Punt, Rev. H. M., Holland (educational-evangelistic)	
1944 Punt, Mrs. Cloziena Johnanna Elizabeth (Mrs. H. M.), Belgium	
1944 Spooner, Rev. Joseph H., Arkansas	
1944 Spooner, Mrs. Maxine Westmoreland (Mrs. Joseph H.), Arkansas	
1944 Wharton, Rev. Conway T., Texas (Reappointed)	1950
1944 Wharton, Mrs. Ethel Taylor (Mrs. Conway T.), Texas (Reappointed)	1950

THEORY OF THE EARTH

CHAPTER I

OF THE ORIGIN AND DEVELOPMENT OF THE EARTH

SECTION I

OF THE ORIGIN OF THE EARTH

SECTION II

OF THE DEVELOPMENT OF THE EARTH

SECTION III

OF THE EARTH'S CRUST

SECTION IV

OF THE EARTH'S MANTLE

SECTION V

OF THE EARTH'S CORE

SECTION VI

OF THE EARTH'S SURFACE

SECTION VII

OF THE EARTH'S INTERIOR

SECTION VIII

OF THE EARTH'S ATMOSPHERE

SECTION IX

OF THE EARTH'S HYDROSPHERE

SECTION X

OF THE EARTH'S BIOSPHERE

SECTION XI

OF THE EARTH'S GEOSPHERE

SECTION XII

OF THE EARTH'S COSMOSPHERE

SECTION XIII

OF THE EARTH'S METEOROSPHERE

SECTION XIV

OF THE EARTH'S ASTROSPHERE

SECTION XV

OF THE EARTH'S CHROMOSPHERE

SECTION XVI

OF THE EARTH'S CORONA

SECTION XVII

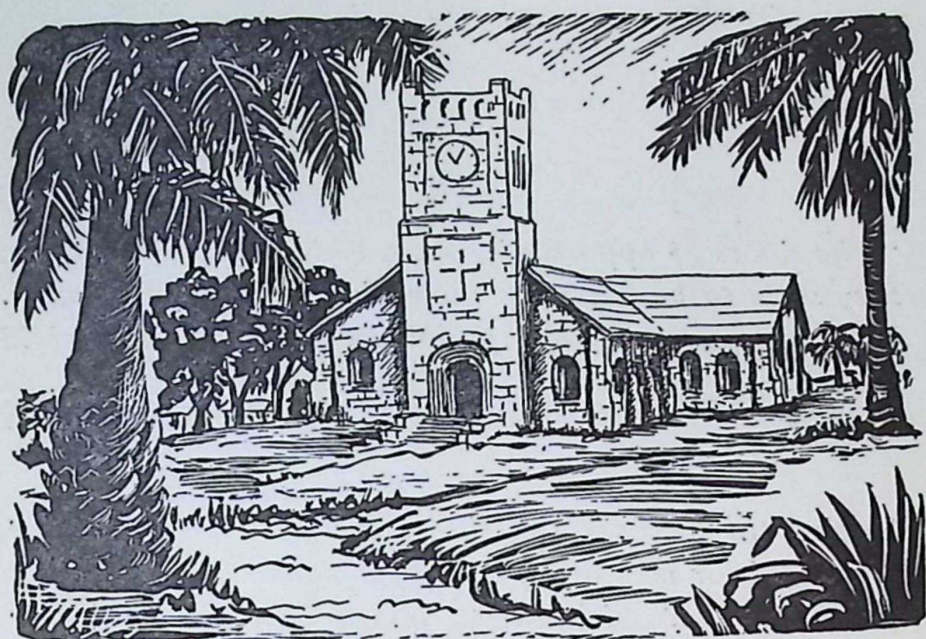
OF THE EARTH'S HELIOSPHERE

SECTION XVIII

OF THE EARTH'S GALACTOSPHERE

SECTION XIX

OF THE EARTH'S UNIVERSE



VIII

TRANSITION: NEW PATTERNS

1945 — —

"The doors of opportunity seem wide open. The fact is, they seem to be taken off their hinges and thrown away. We face a most critical period in the life of this child church."

ANNUAL REPORT 1942

Taking the long view of things the most critical area in the world for missionary activity is now Africa. Although I am familiar with the tremendous crisis facing the Church in China, and although I know more about India than I do any other field, still I will say that the most critical area for the Church's missionary task is in Africa, where the Church has a deeper and wider influence in shaping national life than in any of the older countries."

DR. NORMAN GOODALL

SECRETARY INTERNATIONAL MISSIONARY COUNCIL
(QUOTED IN PRESBYTERIAN SURVEY, AUGUST, 1950.)

OF all the jubilant celebrations that followed the cessation of fighting in Europe in 1945, perhaps none were more significant to the participants than those in the Belgian Congo. In them were implications for colonials, Congolese and missionaries alike that were to result in new patterns of life and work for all concerned.

To the colonials it meant more than victory for their beloved country and renewed contacts with friends and relatives in Belgium. Under plans made before the outbreak of war, the administration of the colonial government had been successfully carried on from Leopoldville. The increasing need of the allies for war-essential products of the colony had served to hasten the development of its mineral and agricultural resources. Many had found permanent homes in the colony along with business or professional opportunities that were all they desired. All held a common pride in the fact that the Belgian Congo had played an important role in the winning of the war.

But the significant thing, and the one that found almost universal expression in the celebrations, was the government's recognition of the part the Congolese had taken in working for victory. Many had been sent as soldiers to North Africa and to Palestine and had acquitted themselves with credit. At home, in spite of an abortive rebellion of the Luluabourg garrison which threatened for a time to become serious, the people as a whole had been loyal and cooperative. Many had responded with an almost patriotic enthusiasm to the calls

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for greater production. They had gone to war for and beside the white man, under his directions they had worked with him to produce needed war materials; now they heard themselves publicly commended, and were told that they had helped him win the war. They felt a new sense of personal worth, as individuals rather than members of clan or tribe, and perhaps for the first time they were stirred with some consciousness of their importance and power as a people regardless of clan or tribe. It was the beginning of a new awakening.

✓ The government did not stop with commendation but pushed vigorously both old and new plans for the welfare and education of the people. These plans included laws safeguarding African employees and their families. They covered such varied phases as minimum wages, sanitary housing and medical care, and provided for the return of families to their original villages at the termination of service. Politically, the people were granted a measure of self-government by the setting up of native tribunals of a representative character. These courts could bear and pass judgment on all but criminal cases, and provision was made for the review of any case by a government administrator if it were desired. The medical program of the State was strengthened by the opening of new hospitals and dispensaries.

To the Congolese who had attained some degree of culture and material success, the formation of groups of *evolues* was probably the most significant action of the state. This was a step toward the realization of the declared policy of the Belgian government that there is to

Transition: New Patterns

be no social discrimination, no "color bar" in the colony. The evolues were young men chosen in recognition of their personal character and achievements, and they were granted certain civil rights and privileges in travel not held by the average Congolese. Each group had an European sponsor whose responsibility it was to direct and encourage further development. The original groups had the privilege of electing new members, these, too, to be chosen on the basis of character and achievements. Many of these groups were eminently successful. Night classes and directed recreation filled leisure hours with worth while activities, and personal ambitions found a suitable outlet. Occasionally, when supervision was inadequate or where the original group had been unwisely chosen, there was a tendency toward undesirable class distinction among the people themselves. It was a revelation to the Congolese to find that at least some of the enviable privileges of the white man might be attained through culture. He might even attain Belgian citizenship! The thought gave added incentive to the already eager quest for learning. It was as though in education some magic could be found which would make quickly possible the attainment of all the indefinable longings of his soul.

Another factor in the new awakening was the return of many Congolese soldiers to their villages. While their attitudes were as varied as their personalities, almost all returned with a new feeling of personal worth and importance. Again, experience and travel had broadened their outlook. They wanted more for their own people than they had ever had before, and many saw in educa-

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tion,—education for women and girls as well as for men and boys,—the one hope of advancement. Many returned with a new sense of the reality of their Christian faith. Some had found this in being kept unharmed in far and dangerous places. Others were deeply affected by being in Palestine. They knew the story of Jesus was true, because they had walked the streets of Jerusalem and knelt in Gethsemane.

✓ To the missionaries, the greatest promise in the cessation of war lay in the prospect of receiving new recruits for their long depleted force. Early in 1945 a steady stream of new missionaries began coming to the field,—a stream that was to increase the number of missionaries from ✓ eighty-one to one hundred and thirty-seven by 1950. Even before these young people knew enough of the language to begin work, their presence on the field brought a new atmosphere of optimism and enthusiasm to the Mission. Not only could long neglected phases of the work soon be cared for, but there was hope of opening long planned new work if only the funds were available.

In November, 1945, a visit from Dr. Darby Fulton, Executive Secretary of World Missions, brought promise that the funds might be found. The long years of depression and slow recovery, a second world war, had retarded the work of the Church at home and abroad. Now the time had come for the leaders to present her with a challenge worthy of her power. What did the Mission need? Dr. Fulton wanted a thoughtful estimate of what the

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Mission considered necessary, both in equipment and personnel, for the best conduct of its work for the next ten years.

"Up to how many thousands of dollars?" the missionaries asked.

"Up to what you need," was the answer. "The sky is the limit!" Dr. Fulton was making no promises, but he had the courage to carry back to the Church at home a full picture of the needs of her work abroad, and the faith to believe she would do something about it.

For a month the different stations studied their work and made their plans. Then in a special meeting of the Mission each station's requests were scrutinized in turn. Some were disapproved as not necessary, or unwise. When the final approved list was completed it reached the staggering total of over nine hundred thousand dollars. Almost a million dollars! Impossible! Well, it had been nice to dream.

But it was not to end in a dream. Presently came word that the General Assembly had approved a five year Program of Progress, which had, along with other objectives, the purpose of meeting the material needs of the World Mission enterprises of the Church. But not until a cablegram came from the World Mission Board treasurer announcing that the first hundred thousand dollars of Program of Progress gifts was available could the missionaries really believe they were to have long needed equipment. The dream was fast becoming a reality, and the spirits of the missionaries rose to new courage with the tangible

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evidence that the great Church at home was undergirding their work with both money and prayers.

✓ The Program of Progress was to bring still more to the Mission. A consecrated young deacon was serving his presbytery as director of the Program of Progress. One day he was confronted with a need on the Congo field which he could fill. It was a challenge which, if accepted, meant a momentous change in the happily established North Carolina home. Yet God's call was in the need, and presently the Dr. Sandy Marks family were settling down to a new life in a new home in the Congo. Dr. Marks brought with him plans for the dental department far beyond what the Mission had conceived. Their development will enlarge still more the Mission's ever widening ministry of healing.

With an awakened and inquiring people at her doors, with a strong new tide of young life strengthening the missionary personnel, and with funds to meet the more essential needs of material expansion, the Mission entered into a fresh season of growth. Much of the new development followed new patterns designed to meet the constantly changing demands of the work.

For the first time it was possible to have building done by colonial contractors. The saving of time in building and the release of missionaries for other needed work seemed to justify the much greater first cost of buildings erected by contractors. Luluabourg station, opened in 1946, the Goldsby-King hospital at Mutoto, and Kakinda station established in 1948, were all largely built by a

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Belgian contractor, and were ready for occupation much more quickly than would have been possible otherwise.

With the opening of Luluabourg station in 1946, the business and legal departments of the Mission were transferred from Luebo to Luluabourg. It was another change made necessary by changes in the colony. As long as transport and communications chiefly followed the rivers, Luebo, at the head navigation on the Lulua River, was an important center. But with the coming of the railroad and the airplane, both Luebo on the Lulua and Lusambo on the Sankuru lost much of their importance. Luluabourg became the chief business center in the Kasai, and replaced Lusambo as capital of the Province.

The removal of the business department to Luluabourg marked the loss to the Mission of the full time services of Mr. Allen M. Craig as treasurer. Mr. Craig came to the Mission in 1921, and at the close of his first term some one wrote of him, "During his three years on the field, he has put more system into our African work than it ever had before, with the result of a great saving of funds, and a great relief from worry and embarrassment to the members of the Mission." As the years passed, Mr. Craig proved to be more than an excellent mission treasurer. His judgment with respect to mission policy was invaluable. Like Dr. Morrison, he possessed the gift of understanding the point of view of the individual missionary or station while maintaining a clear comprehension of the interests of the Mission as a whole. His sympathetic hearing and wise counseling were sorely missed when he returned to America on account of ill health.

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It was in 1946, too, that the Mission lost the beloved senior missionary, Dr. Motte Martin, last of the pioneers. Coming to the Mission in 1903, Mr. Martin had seen it grow from its pioneer beginning into one of the great missions of Africa. Yet he himself never lost the pioneer spirit, and he spent a large part of his time in itineration. His entire life was characterized by an unusually close personal relationship with the Kasai people. He knew their minds and hearts as few white people know them, and they loved and trusted him completely. The love was sometimes tinged with fear, for he was a stern disciplinarian. The sternness, however, was coupled with justice, and they respected and honored his judgments. His death brought grief and loss to hundreds of the Congolese as well as to the missionaries.

✓ The opening of Luluabourg station served also to make the Mission more acutely aware of the need for a different kind of work in the fast growing commercial centers along the railroad. In the rural villages the women and girls were busy at such tasks of gardening, water and wood carrying, preparing food, as scarcely left them time for school or church. The boys went hunting with the men, picked up the wisdom of their fathers around the blacksmith's forge or in the weaving sheds. At night, men, women and children gathered around the little family fires to discuss the happenings of the day or to tell and listen to their age old folk tales and parables. But in the centers all was changed. There were no fields nor

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gardens to tend; food ready for cooking was purchased in the nearby markets; household tasks demanded only a few hours. The women and girls were left with long periods of leisure with little or nothing that was constructive, but with much that was demoralizing to occupy their time. School boys, too, found themselves with idle hours to be filled. Church and school alike must follow new patterns and broaden their programs to meet the needs of their urban members.

Again, the increasing demand throughout the colony for trained men coupled with the importunate request of the people for advanced training along all lines, called for a restudy and broadening of the educational program of the Mission. A further problem was posed by the fact that, however well trained a Protestant Mission student might be, he was at a disadvantage in seeking employment or entrance into one of the advanced government schools, because the Protestant schools did not have State recognition. In justice to its adherents, the Mission must secure state recognition of its schools.

It seems that perhaps as early as 1941, assuredly from 1945 on, the Mission entered into a period of self-scrutiny and of re-evaluation of its program in order to meet the changing demands and attitudes of the people and the needs of the Mission work. The 1945 report carries a rather clear presentation of necessary changes. The program of the Mission must be broadened to reach every rural village and extended into the commercial centers along the railroads, for "Africa is not the mission stations but the villages." The burden of reaching the individual

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villages had of necessity to rest chiefly on the African evangelist or teacher. Hence he must have the best possible training.

✓ The Mission's school for the training of evangelists, the Morrison Bible School, had outgrown its quarters at Mutoto and the nearby fields where the students raised their food were inadequate, so plans were pushed to move the school to a more favorable location. At the same time the entrance requirements for both men and their wives were raised. It was felt that the indigenous church leaders should be able to meet the educational standards required of the teachers in their villages.

Need for a normal school was recognized, and pending the establishment of such a school, a trial normal school class was projected at Bibanga. This class followed the government program. Special emphasis was placed on the magnitude of the task of the Christian teacher, and special training in personal work and evangelism was given the group.

Meantime, every effort was made to conform the mission school course of study to the state program. In addition, special classes for women and girls were introduced into the schools with a view to meeting the peculiar need of those in the large centers. Equipment for visual education was procured. Five educational missionaries attended one of the Laubach conferences in the Congo and returned with charts for use in the adult reading classes. As it became evident that State recognition of schools would carry State subsidies with them, a committee was appointed to study the requirements for subsidies. The Mis

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sion was making sure that it would not jeopardize the place of Christian teaching in the schools if it should accept State subsidies.

When the government recognition of their schools finally came to Protestant missions it was the result of long years of working together for their common interests. Evangelistic missionaries in the Congo had early recognized that the monarchial government of a country which was accustomed to the idea of a single authoritative spokesman for the Church would never understand a religious scheme in which small independent groups each undertook to deal with it separately. If the voice of Protestantism were to make itself heard in the Congo, it must be a united voice. Accordingly, "in 1900 the legal representatives of several societies sent out letters inviting representatives from every (Protestant) station to meet in conference at the beginning of the year 1902."¹ This conference at Leopoldville in January, 1902, representing six or eight missions, was the "visible beginning of organized inter-mission cooperating in the Congo." Meeting at intervals of from two to four years, with the president and a "Continuation Committee" carrying on necessary business between sessions, the Conference of Protestant Missions in the Congo studied the common problems of its groups and planned for the advancement of their work. Later, the Conference was succeeded by the Congo Protestant Council (C.P.C.) with a full time secretary at Leopoldville to represent Protestantism in the Congo.

¹From report of Congo Missionary Conference, 1902. Quoted in letter from Dr. R. Pierce Beaver, Director of Missionary Research Library.

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Forty-four cooperating Protestant bodies now send their representatives to the annual meeting of the Council and share in its work.

Briefly, the body has had from the beginning three great aims; first, to present a united Protestant front in dealing with the government and in meeting Roman Catholic opposition; second, to promote a spirit of comity and Christian unity among the various Protestant denominations working in the Congo; and third, to secure religious freedom for the Congolese and to obtain for Protestant missions equal rights with the Roman Catholics in all relationships with the government. In the first two objectives the C.P.C. has been eminently successful. Not only have its representatives been able to speak for Protestant missions as a whole, but an unusual spirit of unity marks the relationship of the different groups. Fields have been so allocated that there is little or no overlapping of territory and duplication of effort. Such union projects as the Union Mission Hostel and Leco, the union mission press and book store, have been happily established at Leopoldville. Uniform church membership cards certifying that the bearer is a member in good standing of the *Eglise du Christ au Congo* (Church of Christ in Congo) assure Congo Christians a welcome reception into any mission congregation where they may go.

In its third objective the C.P.C. has been increasingly successful. During the early years of Protestant missions in the Congo the Council was chiefly concerned with the matters of state taxation of mission institutions, concessions for mission stations, religious freedom, and the wel-

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fare of the Congolese. As the contribution of Protestant missions to the development of the colony and to the welfare of the people became evident, many former problems were amicably adjusted. However, the question of schools remained a vexed one. As the missions worked to bring their schools up to government standards, the C.P.C. through its secretary sought to obtain for the Protestant schools the same recognition and aid granted Roman Catholic schools of equal standards. It was Senator Gadding, minister of colonies, who, in 1947, finally secured the passage of an act by the Belgian parliament which granted recognition and subsidies for Protestant schools in the Congo.

Some of the schools of the A.P.C.M. were among the first to be recognized by the government, and the Mission received its first school subsidies in 1948. It was a new path into which the Mission stepped as it decided to accept State recognition and the subsidies which accompanied it. Through subsidized schools the State was offering the people the education and training for which they clamored. By accepting the subsidy the Mission could make that training available to its people in a Christian atmosphere. The diploma from a recognized school was of unquestioned worth; with the Missions schools recognized, its students would no longer be automatically penalized for attending a Protestant school. The Mission could still select the text books to be used, and no restrictions were placed on Christian teaching. As young men crowd into the schools, the Mission faces a boundless opportunity. Here are the more intelligent and progressive of a people

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nearly two million strong, the men who will largely shape the pattern of tomorrow for their tribes. To help these students find eternal security in Christ as they seek in education the means of achieving temporal security; to give them a Christian way of life as they tend to assume a superficial, semi-European culture; to fit them for Christian service as they are preparing for secular vocations; can the Presbyterian Church find a greater task than this?

✓ In 1947 Luebo station opened the first library and reading room on the Mission for Africans. Funds for the library came from the first bequest made to the work of the Mission by a Congolese. The legator was a man by the name of Kondola who had received his Christian training at Luebo. Later he had made his way to the United States where he worked and studied and made simple talks before Christian groups. His dream was to educate himself and return to his own country to teach his people. While in Austin, Texas, he was seized with a fatal illness. When a missionary friend who spoke his language told him that the doctor said he should have an operation, the outcome of which was very doubtful, Kondola did not hesitate.

"It is no palaver," he said. "Whether I remain in this world or whether I die, my life is in God's hands. It is well."

His one concern was for the disposal of his small savings. The money had been laid by to take him back to the Congo to teach his own people. He wanted whatever remained after his few debts were paid to be used for the

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work of Christ at Luebo, where he himself had learned of the love of God in Christ.

A simple will was drawn and witnessed; his missionary friend was named executor. When the estate was settled there remained not quite three hundred dollars. It was enough to open the Kondola Memorial Library where his people come nightly to pore over books, maps, globes and papers. It is chiefly a study room, for few Congolese have yet learned to read for pleasure. Perhaps one should say rather that to learn is the chief pleasure of many of them.

To combat the rising tide of secularism sweeping over the country, special emphasis was placed on evangelistic services and itineration. Two especially gifted African evangelistic preachers, Tshisungu Daniel and Lumbala, were used extensively on the stations and in the large centers, while the missionaries devoted much time to itineration. A sound truck with recorded hymns, a projector and colored slides illustrating the life of Jesus and other Bible stories, all purchased with Program of Progress funds, gave new interest and power to the work of the itinerating missionary. Each year showed an increasing number of professions of faith until in 1950 there were five thousand nine hundred and seven added to the church.

Sixty-one years have passed since Lapsley and Sheppard, ✓
"led of God" pitched their tent on the Luebo hillside to begin there the work of the American Presbyterian

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Congo Mission. We know little of their dreams for the new mission, though Laplsey once wrote wistfully of finding his "own flock," and again of "looking forward to hymn making and translation." Whatever they were, the dreams must have fallen far short of present reality.

As they directed the planting of palms, bananas and plantains along the little path in front of their thatch huts and named it Pennsylvania Avenue, could they have dreamed of ten park-like mission stations with brick or stone buildings, green lawns and flowering gardens?

When they shared their small stock of quinine, Livingstone Rousers and Compound Cathartic Pills with a few of the suffering people around them, did they envision five modern mission hospitals and ten dispensaries where hundreds daily find Christian healing for both body and spirit?

While they squatted on the ground, laboriously teaching small black fingers to trace out a, b, c, in the sand, could they have imagined over twelve hundred village and regional schools with more than thirty-five thousand students, all conducted by Christian Congolese teachers? And some of them doing work that won them state subsidies! Could their fancy have pictured the Institut Morison at Kakinda where students, as well as teachers and missionaries live in comfortable stone cottages with cement floors and metal roofs; where men and women not only study the whole Bible in their own tongue, but also have the aid of commentaries in the vernacular?

As Laplsey walked the weary miles between Luebo and

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Luluabourg did he envisage a smooth clay road with a mission motor car making the trip in a few short hours?

And what was his dream of his "own flock"? Could it have encompassed a church seventy thousand strong with six organized presbyteries and four more in the making; a church beginning to see beyond itself and sending a gift each year for God's work in other lands? In recent years such gifts have been designated for the rehabilitation of mission work in the orient, for the American Bible Society and for the Program of Progress of the Presbyterian Church in the United States.

This Congo church is the visible seal of God's blessing upon sixty-one years of prayer and giving on the part of the Church at home, and upon the devoted service of more than two hundred and fifty men and women "led of God" to follow the pioneers to His work in the Congo. It is the end toward which every department of the Mission constantly works. It is not yet an autonomous church, and many grave problems of organization and administration remain to be solved. Most of its members are first generation Christians who must not only learn to live the new life in Christ, but must learn to live it in the bewildering chaos of European culture thrust suddenly upon them. For many it is a sore struggle out of the fear and superstition of paganism and against the insidious new temptations that beset them. Only a few soar on eagle's wings.

The failing Christian usually accepts the discipline of the church in humility, and few rest content until they

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win their way back to full restoration and church membership and its privileges.

✓ The Congo church is an actively self-propagating church. Many are the simple Christians who, like those in the early church, cease not to teach that Jesus is the Christ. Typical of these is Kahena who, although scarcely able to read himself, in two years time taught the catechism successively to his wife and to three of his fellow workmen, and brought them one by one to the missionary for further instruction and baptism. Many are the evangelists and teachers who faithfully preach to a fearful and bewildered people the gospel that has brought peace and hope into their own lives. Exceptional are men like Tshisunga and Lumbala whose evangelistic preaching leads hundreds each year to Christ.

✓ The Congo church is not yet a self-supporting church. One great hindrance to self-support has been the abnormal economic development of the colony resulting in widely varying and sometimes distorted values in different sections. Again, the minimum wage laws, established by the state as necessary for the protection of the people, have raised the salaries of evangelists and pastors far beyond that which the still impoverished local churches can meet. It is also true that far too many of the Congo Christians have failed to advance beyond the "pennies for Sunday School" stage of giving.

✓ But the grace of giving is not absent from the Congo church.

Typical of many of the poor is Baba Kahinga who scrupulously tithes the manioc and corn from her little

field, the francs from the sale of chickens and eggs, and who comes occasionally with a thank offering from some special blessing. Many evangelists and teachers bring a full month's wage for the Christmas offering.

Among the few more prosperous there are some who, like David Mukeba, keep their accounts carefully and tithe conscientiously. Mukeba even brings the account books of his brick yard and coffee plantation to the church treasurer from time to time for a check up on the accuracy of his tithe.

There are others who are not satisfied with the limit of the tithe, but who bring their gifts in the perfect abandon of those whose only measure of giving is the abundant gratitude of hearts that recognize that all they are and have is Christ's. There is Nkashama, now in the Methodist church at Elisabethville and accounted one of the most generous givers in that church. Yet every few months the Luebo church, in which he found Christ, receives from him a thank offering of one or two hundred francs. There is Kande Elixia, one of the early ordained pastors in the church. Shortly after his ordination he voluntarily demitted the ministry, saying that he did not feel called to the work. He has been wonderfully successful in the development of a coffee plantation and a palm oil mill. Throughout the years he has been a liberal giver and a devoted personal worker, genuinely concerned for the spiritual welfare of his employees. Recently he appeared in his church with a suitcase containing seventy thousand francs (\$1,400.00) as a special thank offering to God who has prospered him so richly. A few weeks later,

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fearing the Christmas offering of his church would be too small, he came again with another gift of twenty thousand francs (\$400.00).

✓ So far has the work of the American Presbyterian Mission grown beyond the hopes or dreams of man that one can but stand in awe before the power and plans of God. Yet as we contemplate the present and venture to dream of tomorrow, it seems that all the great past has been but preparation for the future. God in his Providence led our first missionaries to a people with hearts prepared by His Spirit to receive the gospel. In a land of many dialects, spoken often by only a few hundred people, He led our missionaries to a homogeneous group of almost two million, all of whom could be reached through the polyglot Buluba-Lulua tongue. Today that tongue, popularly called Tshiluba, is one of three or four designated by the government as approved for teaching in the vernacular.

Among these people, chiefly settled in an area roughly four hundred miles square, the A.P.C.M. has ten mission stations connected by motor roads. By these roads and by the railroad that runs almost through the center of the area, a large part of the entire population is brought into touch with the Mission. They are an eager, intelligent, tractable and questing people,—a people who will play a large part in the emerging New Africa.

Will the Presbyterian Church in the United States dare to dream for these people who trust their missionaries and look to them for guidance?

In the time of the flowering of the citrus trees in the Rio Grande valley of Texas, the approaching traveler is

aware of their existence long before he sees them. Their fragrance spreads out beyond the valley in token of present beauty and promise of bounteous fruitage still to come. Is it not the time for the flowering of the gospel in the Kasai valley of the Congo? Shall we not give thanks to God, who in Christ has thus far led us in triumph, and pray Him through us to spread the fragrance of the knowledge of Him far out beyond the valley?

Gifts from the Program of Progress and from the Women of the Church, together with government aid for the building of schools, dispensaries and medical centers, have equipped the Mission materially for its work better than ever before. In the African's eager search for knowledge, opportunities to reach the youth of the Kasai are limited only by the capacity of our schools. With between three and four per cent of the people in the church, and perhaps as many more who have been attracted toward it, there is a nucleus of African influence for Christ whose power cannot be measured. Yet the task that faces the missionaries in Congo today is far more difficult and exacting than the one faced by Lapsley and Sheppard, by Morrison and Martin.

It was far easier to teach an eager group to read than it is to provide them with suitable literature to read or to teach them to write for their own people to read. It is comparatively simple to lead a fearful heart to Christ; much more difficult to help that one learn to live for Christ. The act of giving was not too painful when one's simple wants were met by a piece of cloth around the loins, a piece of meat in the pot. But giving calls for

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sacrifice when one's heart is torn with longing for all the comforts and luxuries of the foreigner's life. It was not hard to decide for Christian service when remaining in the dirt and ignorance of the village was the only alternative; not so easy now, when one sees possibilities of wealth and position in other avenues of life. It was infinitely easier to receive new members into the church than to lead that church through childhood and adolescence into a maturity which makes it an effective member of the body of Christ.

To these more difficult tasks of guidance as well as to the winning of the hundreds of thousands still unreached, the missionaries of the Congo today have committed themselves. With a faith and a hope that are more than dreams they labor that God, through them, may claim the Kasai people for His own and use them for His purposes in the future of the Congo. Shall the Church at home do less?

It is a demanding task we face. It will call for the best our Church has to offer in prayer, in lives and in gifts. None of these may be offered carelessly or only occasionally during special seasons. It must be a planned and careful offering, like that of Kahinga or Mukeba; a spontaneous and uncalculating dedication like the grateful outpourings of Nkashama and Kande. In such commitment, the Church at home may join her messengers abroad and together we may rejoice in the sure faith that He who has led us thus far in triumph will lead us past the fulfillment of our dreams to the perfection of His plan for the Church of Christ among the people of the Kasai.

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NEW MISSIONARIES

1945-1951

<i>Appointed</i>	<i>Service Terminated</i>
1945 Fisch, Miss Clara Marie, Alabama (educational).....	
1945 Hancock, Miss Bessie, R.N., Texas (m. Mr. Robert H. Wilson, 1949)	
1945 Longenecker, Miss Alice M., R.N., Africa	
1945 McDonald, Miss Nolie K., North Carolina (Central School; X-ray technician)	
1945 McElroy, Miss Lucile Stone, R.N., Africa	
1945 McLean, Rev. David A., North Carolina	
1945 McLean, Mrs. Anne Wilds (Mrs. David A.), Africa.....	
1945 Pruitt, Rev. William F., Texas	
1945 Pruitt, Mrs. Virginia Gray (Mrs. Wm. F.), West Virginia.....	
1945 Ray, Mr. Joseph L., Texas (industrial).....	1949
1945 Ray, Mrs. Doris Robinson (Mrs. Joseph L.), Texas.....	1949
1945 Smith, Rev. J. Holmes, III, Louisiana	1950
1945 Smith, Mrs. Elizabeth Neel (Mrs. J. Holmes), Tennessee	1950
1945 Stockwell, Mr. William Foster, Texas (industrial)	
1945 Stockwell, Mrs. Wilora Baker (Mrs. Wm. F.), Texas.....	
1945 Stuart, Rev. George R., Jr., Alabama	
1946 Anderson, Miss Louise, Kentucky (business)	1948
1946 Halverstadt, Mr. James A., Georgia (business).....	
1946 Halverstadt, Mrs. Charline Fleece (Mrs. James A.), Georgia.....	
1946 Liddell, Miss Lucile, Mississippi (secretarial with Congo Protestant Council, Leopoldville)	1949
1946 McMurry, Miss Margaret B., R.N., Texas	
1946 Wilson, Mr. Robert H., Maryland (educational)	
1947 Boehler, Miss Emily, Arkansas (educational)	
1947 Crane, Mrs. Mary Louise Woodson (Mrs. Charles L.), North Carolina	
1947 McCutchen, Rev. L. Alex, Alabama	
1947 McCutchen, Mrs. Margaret Louise Stixrud (Mrs. L. Alex), Africa	
1947 Moore, Miss Florence, Virginia (evangelistic) (m. Mr. Charles A. Sthresley, 1951).....	
1947 Pitts, Miss Pauline, R.N., Texas	1948
1947 Savels, Mrs. Martha Burke (Mrs. Joseph), Brussels (educational) (reappointed)	

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- 1947 Shepard, Mr. Walter D., Louisiana (industrial,
Central School)
- 1947 Shepard, Mrs. Carolyn Flagg (Mrs. Walter D.),
Louisiana
- 1947 Watt, Mr. J. Franklin, West Virginia (industrial)
(reappointed)
- 1947 Watt, Mrs. Georgia McKay (Mrs. J. Franklin),
Georgia (reappointed)
- 1947 Zogheib, Miss Elizabeth A., Texas (Central School).... 1949
- 1948 Hudson, Miss Mary McCann, South Carolina (Central
School) (m. Mr. James A. Irby, 1950) 1952
- 1948 Marks, Dr. Sandy Cole, North Carolina (dentist)
- 1948 Marks, Mrs. Katherine Woods (Mrs. Sandy C.),
North Carolina
- 1948 McElroy, Rev. William F., Jr., Africa
- 1948 McElroy, Mrs. Kathryn Patton (Mrs. Wm. F.), Texas.....
- 1948 Washburn, Rev. William C., Africa
- 1948 Washburn, Mrs. Mildred Avery (Mrs. Wm. C.), Texas.....
- 1949 Brunkhurst, Miss Audrey L., Georgia (evangelistic).....
- 1949 Crane, Rev. William H., Africa
- 1949 Crane, Mrs. Anne Boyd Cleveland (Mrs. Wm. H.), Africa.....
- 1949 Goodrum, Mr. Garland W., Texas (industrial).....
- 1949 Goodrum, Mrs. Eleanor McDaniel (Mrs. Garland W.),
Texas
- 1949 Irby, Mr. James A., Texas (Central School) 1952
- 1949 McKee, Rev. Charles T., Africa
- 1949 McKee, Mrs. Anne Shepherd (Mrs. Charles T.), Georgia.....
- 1949 Muris, Miss Jacqueline, France (educational-evangelistic).....
- 1949 Phipps, Miss Ruth, West Virginia (Central School).....
- 1949 Reinhold, Rev. Robert W., Florida
- 1949 Reinhold, Mrs. Peggy Thomas (Mrs. Robert W.), Florida.....
- 1949 Robertson, Mr. Rob R., Tennessee (educational)
- 1949 Robertson, Mrs. Elizabeth Clarke (Mrs. Rob R.),
South Carolina
- 1949 Smithwick, Miss Gladys, M.D., Virginia (China 1929-1936).....
- 1949 Vandegrift, Mr. Frank, Alabama (industrial)
- 1949 Vandegrift, Mrs. Catherine Franklin
(Mrs. Frank), Alabama
- 1949 Vass, Mr. John S., Tennessee (industrial)

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1949	Vass, Mrs. Helen Fryar (Mrs. John S.), Tennessee	
1949	White, Carleton B., M.D., Maine	
1949	White, Mrs. Betty Yates, R.N., (Mrs. Carleton B.), China	
1949	Wiggs, Miss Blanche, R.N., Tennessee	
1950	Delforge, Mlle. Lucienne, Belgium (educational)	
1950	Duff, Miss Louisa Agnes, Michigan (Matron Central School)	1951
1950	Fulson, Miss Nanette, R.N., Georgia	
1950	Hertwig, Mrs. Maria P., Georgia (Central School).....	
1950	King, Mrs. Elizabeth Grainger, North Carolina (m. Dr. Robt. R. King, 1950)	
1950	Miller, John Knox, M.D., Africa	
1950	Miller, Mrs. Aurie Montgomery (Mrs. John Knox), China.....	
1950	Norwood, Miss Helen, Virginia (evangelistic) (m. John Pritchard, 1952)	
1950	Pritchard, Mr. John, Kentucky (educational)	
1950	Reily, Rev. William R., Texas	
1950	Reily, Mrs. Patricia Miller (Mrs. Wm. R.), Africa	
1950	Stixrud, Mr. Theodore W., Africa (educational)	
1950	Stixrud, Mrs. Carol Geraghty (Mrs. Theodore W.), R.N., Missouri	
1951	Bolton, Mr. Eric S., Texas (industrial)	
1951	Bolton, Mrs. Ruth Lomig (Mrs. Eric S.), Texas.....	
1951	Boyd, Mr. Robert Leslie, Texas (business— Congo Protestant Council, Leopoldville)	
1951	Boyd, Mrs. Janelle Sutton (Mrs. Robt. L.), Texas	
1951	Clapp, Mrs. Allen Warren (Matron, Central School), Georgia	
1951	Nelson, Henry, M.D., Tennessee (China, 1947-1950)	
1951	Nelson, Mrs. Kathryn Wolff (Mrs. Henry), North Carolina (China, 1947-1950)	

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ETHEL T. WHARTON.

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E. D. MOREL—"King Leopold's Rule In Africa"
E. TORDAY—"Notes Ethnographiques"
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SHEPPARD—"Pioneers in Congo"
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ABOUT THE AUTHOR

Ethel Taylor Wharton was born in Butler, Missouri. She received her B.A. from the University of Texas from which she graduated in 1913, standing among the top of a class of 200. Following her graduation she taught Spanish until her marriage to the Rev. Conway T. Wharton in 1915. Dr. and Mrs. Wharton served as missionaries to the Belgian Congo from 1915-1928. Mrs. Wharton's health prevented their return to the field for a time but in 1944 it became possible for them again to go to Congo. This second term of service ended when again Mrs. Wharton's health made it impossible to return from furlough.

Mrs. Wharton is one of those women who felt the hardness of the early days of missionary service, for her first born was buried in African soil. But her service, with that of her husband, was strengthened and deepened by difficulty, and there will be many who "rise up and call her blessed."

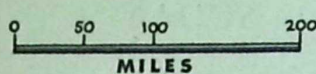


POLITICAL DIVISIONS OF AFRICA

INDEPENDENT			BELGIUM		
Area in Sq. Miles	Population		Area in Sq. Miles	Population	
386,198	20,045,000		904,757	11,046,000	
4,350,000	16,700,000				
United in Federal Union (Ethiopia)			SPAIN		
46,116	1,086,000		Spanish Guinea (Rio Muni & Fernando Po)	11,652	168,418
43,000	1,648,000		Spanish Morocco	17,631	1,160,000
679,358	1,174,000		Spanish West Africa (Ifni, Rio de Oro, and Sagua el Hamra)	106,150	78,000
of January 1, 1952			PORTUGAL		
472,494	12,112,000		Angola	481,351	4,597,000
British Commonwealth			Mozambique	297,731	6,251,000
			Portuguese Guinea	13,948	431,000
CONDOMINIUM			TERRITORIES HELD UNDER INTERNATIONAL TRUSTEE SYSTEM OF THE UNITED NATIONS		
Anglo-Egyptian Sudan	967,500	7,558,000	Cameroons administered by France	166,489	3,000,000
DEPENDENCIES OF EUROPEAN POWERS			Cameroons administered by the United Kingdom	34,081	1,000,000
United Kingdom of Great Britain and Northern Ireland			Ruanda-Urundi administered by Belgium	20,000	3,807,000
4,101	270,000		Somaland administered by Italy (until its independence in 1959)	181,420	973,000
78,802	3,739,000		Togoland administered by France	21,893	982,000
338,592	24,000,000		Togoland administered by the United Kingdom	13,041	388,000
27,938	1,800,000		Tanganyika administered by the United Kingdom	360,000	7,514,000
MANDATED TERRITORY			INTERNATIONAL ADMINISTRATION		
France			South-West Africa, under the administration of the Union of South Africa	218,099	374,000
847,500	8,764,000		Tangier	225	150,000
154,095	8,594,000				
968,860	4,347,000				
1,815,768	16,700,000				
9,071	56,000				
231,250	4,396,000				
48,195	3,416,000				

AFRICA





FRENCH EQUATORIAL AFRICA

BELGIAN

ANGOLA

